UNITARIAN WORD & WORK

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1911

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

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AMERICAN UNITARIAN ASSOCIATION
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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

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Monthly Bulletin of the American Unitarian Association, National Alliance of Unitarian Women, Unitarian Sunday School Society, Young People's Religious Union, and Unitarian Temperance Society

Vol. 14 April, 1911 No. 7

EDITORIAL

ALL Unitarians should bear in mind the three important denominational meetings of the year and should make their plans as far as possible to attend one or more of these gatherings. These meetings are: (1) The National Federation of Religious Liberals, which meets in New York, April 26-28. The programme is printed in this issue of Word and Work. (2) The annual meetings of the American Unitarian Association and the Allied Societies, to be held in Boston, May 22-26; and (3) the National Conference, to be held in Washington, D. C., Oct. 23-25.

THE first element in the Unitarian gospel is the intellectual and spiritual freedom that it announces. We believe that every man has both the right and the duty to form his creed for himself from his own examination, thought and conviction, and that no one has the right to hamper him in the process of finding truth or to dictate to him by authority what he shall believe. Unitarianism emphasizes the word of the olden time to "prove all things," to judge for ourselves what is right, and "to hold fast only what is good." It would remove the limitations that authority has been wont to impose and teach the soul to respect itself, rely on itself, and trust its own reverent conclusions. It creates and maintains an atmosphere of freedom in which the soul can breathe and act without constraint. Not only is the privilege of intellectual freedom affirmed, the duty of thought and ripe conviction is insisted upon by all Unitarians. Here is a universe full of light and of duty, challenging us to search out its hidden realities. Woe unto us if we dare not trust the natures God has given to carry us to larger knowledge and deeper truth. Woe unto us if we hear not the prophecies of modern seers, see not the revelations of modern discoverers, and use not the triumphs of modern genius. Intellectual and spiritual enfranchisement, the privilege and duty of thinking our own thought in our own way, sure that reverent truth-seeking will bring its own reward, this is the first of Unitarian affirmations.

THE second element is the authority of reason and conscience in religious matters. We believe that the same God who is the author of religion is the author of reason, that reason is the arbiter of truth, and that

truth cannot possibly be separated from error in religion except by investigation and the use of reason. We hold that it is man's light and guide, and that the only faith that is good for anything is that which man's reason accepts—all beyond that is mere speculation, inheritance from primitive conceptions, or pure profession—phrases, not truth. No man is infallible, no creed can be framed that is beyond the reach of error, no formula of beliefs can contain the whole of religion. However ingeniously phrased or arranged, be it simple or complex, have five articles, thirty-nine articles or one hundred articles, a creed will always be inadequate and fail to include all faith. Unitarians refuse to say that they believe anything that seems to them untrue or obscure—contrary to the laws of science or of the soul, anything which is absurd to the reason or revolting to the conscience. They will not believe an unreasonable statement or doctrine, be it called a mystery, a miracle or a divine revelation, and they will not call or consider a cruel judgment, an arbitrary act of unreasoning power, or a crude folly or a fickle inconsistency, an attribute of a God of love and mercy.

THIRD, Unitarians hold character above professions. They judge a man's faith by his works. A man's creed is not what he utters with his lips, but what he utters with his mind and heart, and in the work of his hands. The acts of a man, his general tone of thought and habit of life, tell what he believes better than words can tell it. The Unitarian gospel does not say "believe" so often as it says "do." It does not condemn intellectual error so much as falseness to one's own sense of duty and of right. It urges each to think his own thought freely and fully and then to embody that thought in the largest and most generous life possible. It proclaims that all that God requires or man requires is that each man is to do his best with the capacities which he possesses under the conditions in which he is placed. Loud professions are never substituted for righteousness, nor glibness in the catechism for uprightness of life. Unitarianism is the religion of doing and being, and therein it resembles, we think, the gospel that is proclaimed in the Sermon on the Mount and is, indeed, the principle and spirit of that teaching, interpreted according to the growing reason and conscience of the world.

THERE are a good many intelligent men and women who think, honestly enough, that a church is of no use at the present time, no matter what it may have been in the past. Their reasons for thinking so, to quote Dr. Clarke's fair and impartial statement of their position, are such as these: "The church," they say, "is behind the times in its doctrines, its methods and its aims. The need of to-day is not worship, but work and knowledge. The newspapers and the magazines have taken the place of the church as a public teacher, the charitable societies have taken its place as a worker, and even for worship the church is not necessary. God's own temple of nature is better to worship in than a badly ventilated room. The church is often not only behind the times in these matters but is a positive drawback on the energy of other people. It opposes reforms, it not only does not do its own work, but it finds fault

with the public-spirited men who try to do what it has neglected." That is plain and honest. The argument is stated explicitly. If anyone can find just fault with what we are doing, let us be glad to hear it. It is best that criticisms come out. Then, if false, they can be answered; if accurate, they can be made use of to help us improve. Let us admit that the Christian church is and always has been an imperfect institution. It is quite capable of being improved. It is not an infallible institution, a perfect ark of safety. It is "a body of disciples." It is a company of scholars met to learn. We are ignorant and need to be taught. We have faults and need to correct them. We are a body of men and women with open minds and hearts, wishing to be instructed and helped. You do not find fault with the schoolboy because he is ignorant. What we want in a coming scholar is ignorance. The man in the fable who would not go into the water until he knew how to swim is the type of those who will not join the church because they do not know enough or because they are not good enough. "By-and-by," they say, "when we have learned to swim, that is, when we have become pious and charitable without the church, then we will join the church."

THE church has faults enough and needs criticism, but with all its faults we may agree that an institution whose roots run down so deep into human nature has in it some elements of stability; an institution which on the whole does so much good and helps mankind so much is not going to die soon. Dr. Clarke's own answer to his question was: "If anyone has fault to find with the church and thinks it of no use, let him consider how deeply rooted its needs are in the nature of men. If it comes to an end in one form, it springs up anew in another; cut down the old trunk, new shoots spring up from the root. It cannot be destroyed, for some sort of a church is needed by men for the moral life, growth, peace and comfort. Therefore the real question is, will you stand apart from it or take hold of it and help make it better? It is easier, no doubt, to stand apart from any institution and criticise it from the outside, but it is better to study it sympathetically and try to improve it. Those who think it faulty are the very ones who ought to try to make it better."

IT is obvious that in the new century and in this American Commonwealth much that has heretofore been emphasized as essential to the office and function of a minister is to become of little account. A minister in these days, and in this free land, must realize that personality is more important than ecclesiastical inheritances, and that vigor of mind and character is more essential than any formal ordination. No doubt some men otherwise disqualified for the ministry may borrow some artificial power from a waning ecclesiastical prestige, but the minister who is to genuinely influence the life of the new generation must measure his authority simply by his personal force, and by the outgoings of his own resolute life. If he is to have authority it is simply because other men believe in him and bear witness concerning him that he is a true spiritual leader and guide.

TO some minds the conditions and tendencies of the present age seem to limit the power of the

ministry, but a deeper vision will declare that never before in the history of the world has a true spiritual leader exercised such genuine authority. It is sometimes said that the growth of the democratic spirit which characterized the nineteenth century has overthrown the authority of ministers, and obviously the essential spirit of democracy is dead against the continuance of ancestral or arbitrary dominion in social, political and religious life. It is against irresponsible authority in church or state, but it is the spirit that does reverence to the quality and opportunity of simple manhood, that demands that all men shall have a fair field for self-expression, and holds men responsible for the right use of the powers committed to their charge. Far from diminishing the possible powers of a servant of truth and righteousness, it is safe to affirm with President C. C. Hall that "the broadest opportunity for personal influence exists in the land where the democratic spirit is purest and most prevalent."

AGAIN, the growth and spread of popular education seems to some minds to limit the horizon of power for a religious teacher. If, indeed, a minister relies for his influence upon appeal to credulity or superstition, then surely widespread education overthrows his assumptions. If a minister trifles with people by appeals to ignorance or prejudice or by slovenly neglect of his own intellectual life, he invites and deserves failure. It can, however, be abundantly proved that the largest sphere of a religious teacher is to be found where the diffusion of knowledge is the greatest. It is not a loss but an immense benefit that the monopoly of learning which the New England minister of three generations ago possessed has been absolutely overthrown. Popular education vastly broadens the opportunity of a minister who can keep pace with the advance of modern thought.

AGAIN, to some minds the remarkable growth of independent thinking has seemed to threaten the usefulness and even the existence of the profession of the ministry. The character of American institutions and the practical disposition of our people have combined to foster the right and duty of personal investigation and judgment. Individualism in belief is rapidly taking the place of uniformity. Whether we like this fact or not, the most superficial observation assures us that religious beliefs are no longer held by thinking people simply because they have the sanction of church or priest. The result of this process is to be seen in the simplification of religious thinking and its liberation from the restraints of prejudice and form. Sectarianism is declining, crowded out by the larger conception of catholicity and humanitarianism. "The Christian Church is not disintegrating, it is realizing, through individualism, a true and larger unity." Through the decline and disappearance of artificial combinations we are upbuilding the Church, which is based upon the principle of unity in diversity.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — Francis H. Lincoln, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*
F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. A. M. Rihbany has resigned at Toledo, Ohio, and has accepted a call to the Church of the Disciples in Boston. Rev. J. T. Sunderland has resigned at Hartford, Conn.; Rev. A. J. Coleman at Jacksonville, Fla., and Rev. Peter Molyneaux at Wheeling, W. Va. These resignations do not take effect until the summer. Rev. W. E. Ennis has resigned at Norwell, Mass., and Rev. S. C. Weatherly at Rockland, Mass. Rev. C. B. Ames has resigned as associate minister at Quincy, Mass. Rev. C. E. Tomlin has resigned at Gardner to accept a call to Warwick, Mass. Rev. L. M. Greenman has accepted a call to the Church of the Redeemer on Staten Island, New York. Rev. F. K. Gifford has accepted a call to Sandwich, Mass.

Anniversary Week

The programme for the meetings of Anniversary Week is in the process of preparation. Each one of the Societies which holds its annual meeting at that time makes up its own programme independently, but all try to work as co-operatively as possible. The week is that of May 21st, and the meetings will follow the order which has prevailed during recent years, except that the annual meeting of the Laymen's League will be transferred from Tuesday to Friday morning. The details of the programme will be printed in the next number of Word and Work. The Anniversary Sermon on Wednesday evening is to be given by Dr. Crothers of Cambridge, Mass. The speaker at the Berry Street Conference is to be Prof. Gilman of Meadville, Pa. Mr. Courtenay Guild, after many years of faithful service, has withdrawn from the chairmanship of the Festival Committee, and his place has been taken by Mr. W. Rodman Peabody. The Hospitality Committee will issue its usual announcements in the due course of time, and the preliminary programme of the week will probably be ready for distribution in the churches on or about the 15th of April.

The Financial Year

April is the last month of the financial year of the Association. It becomes the duty of the officers of the Association to remind the churches that under the By-Laws the books of the Association close on May 1st, and the Societies whose contributions have not been received before that time must lose ther membership and their right to be represented at the Annual Meeting in May. Under the same by-laws it takes two years in which to recover this membership. The past month has brought in gratifyingly large contributions from two reliable supporters of the national work,—King's Chapel in Boston and the First Church in Providence. Both of these Societies increase their large gifts of previous years, King's Chapel giving this year $1,842, and the First Society, Providence, $1,506. Small but encouraging gains are noted in the contributions of the old First Churches of Brighton, Bridgewater and Groton, but these gains are offset by small losses in the gifts of three other Societies.

The biggest gain of the month is in the gift of the Society of Brockton, which goes from $50 last year to $125 this year. Wilmington, Del., Greenfield, Mass., and the Icelandic Society in Winnipeg, give the same as in former years. A welcome newcomer among the contributing Societies is that in Summit, N. J.

May not this most necessary and important task of giving to the national work be made something more than a perfunctory duty? Can we not take an interest and arouse enthusiasm for this very important work which all Unitarian churches are doing together through the national organization?

The men at the outposts are maintained, strengthened and encouraged in their work only by the institution which we now set ourselves to support. Mr. Weil of Bellingham, Wash.; Mr. MacDonald of Hood River, and Mr. Sargent of Eugene, Ore.; Mr. Marshall of Dayton, and Mr. Wicks of Indianapolis; Mr. Vail of Urbana; Mr. Ives of Summit, N. J.; and Mr. Coleman of Jacksonville; the work of these men and their churches would be impossible except for the strong, steady support and help, both moral and material, of the National Association, and we all, wherever upon the continent we may live, are weakened by the weakness of our national body, and made stronger by its strength.

In the last five years increasing opportunities for usefulness, and obligations to service have been placed upon the association. More than two million free tracts have been published, and given away upon request. Churches have been organized, nurtured, and brought to self-support and influence. Some of our noblest ministers have been maintained upon the frontier, and there were enabled to do efficient and successful work. Large enterprises have been forwarded in almost every section of our country, and for the opportunity of doing such an important work we all should be grateful. But the Association finds itself in a peculiar condition. Its work has been done so well, the brave ministers in the field are so efficient, devoted, and eager for their work, that demand upon all sides to increase the service which we alone can do for our country, and for civilization, is so great that the resources provided for the Association prove to be all too small.

Now may not our churches which have not sent in their contributions take particular pains to increase their gifts, if it is possible to do so? Send for circulars setting forth the needs, and see that these circulars are placed in the hands of the people. Pass a subscription paper among those of the society most interested, and ask for individual gifts for this work. Take up an unusual and well-advertised collection in the church on Easter Sunday, with the distinct purpose of advancing the cause for which our churches stand throughout the country.

We are a small body, few in numbers, as this world goes. It is only by holding together strongly, and giving our resources generously, and working hard for the standing of our body, that we are able to exert influence on this world's life. Will you not help? Minister and people, take as much interest in this matter as you do in providing resources for your own church. It is the work of your church on its larger side. The Financial Secretary of the Association will co-operate with you in every possible way. But first, last, and all of the time, may we keep before us the fact that devoted men in far-away fields of service are spread-

ing the influence of this, our faith, and it is our duty to stand by them, and to see that they are enabled to hold their ground, even though they be few in number, and conditions be difficult.

A Gathering of Ministers

On Monday, March 20th, the Unitarian Ministers from many New England parishes met in the West Newton church for a day of worship and fellowship. The day began with a Communion service, conducted by Dr. De Normandie. About forty were present, and all will remember the tender and deeply spiritual address to his brethren with which he began the service. An hour later came a service conducted by Mr. Jaynes, and where Dr. U. G. B. Pierce of Washington preached the sermon. His theme was the mission of the Christian minister, and it was treated with great insight and power. At 1 o'clock nearly a hundred men sat down to the luncheon served in the parish house. Dr. De Normandie presided, and after a few words of his own called upon Prof. Peabody to speak of the impressions which the day had made. At 3 o'clock came an organ recital in the church, and finally, while the organist played very softly, evening prayers were said by Mr. Cornish. The whole day was most helpful, and that it was thoroughly appreciated was shown by the unanimous request that the committee in charge should arrange for a similar meeting another year.

Destruction or Creation

The *Boston Herald* of March 23d contains an editorial message which has significance for Unitarians. It is pointed out that in ordinary comment, whether in the newspapers or in private intercourse, the "life-saver" receives little attention compared with that accorded to the "life-destroyer." A newspaper will, that is, assign one brief paragraph to the saving of life or to some significant movement for the public welfare, but it will assign columns to a murder or to the exposure of fraud or crime, or to the description of degradation. It is, that is, apparently assumed, and probably correctly, that the public has a keener interest in methods of destruction than in those of preservation.

A good illustration is discovered in the gigantic sign which has for some weeks past stood in front of the old Art Museum in Boston, which is being removed. The sign advertises the name of the demolisher. His name is deserving of notice because his work has been done effectively and safely, but the *Herald* asks: "How many of the vast concourse of passers could give the name of the distinguished architect who was responsible for this building's erection?" Without detracting from the glory of the "puller-down," one could but wish that the glaring announcement had stated not only that this building was "being taken down by Robert R. McNutt," but that it was "erected by John H. Sturgis."

Why should not the name of an architect, whose work has been a unique landmark for a generation be as well known as the name of the destroyer? Why should we not have more signs in honor of the "putter-up," and not so many for the "puller-down"? "There is no easier way of winning fame than by wholesale, or even retail, demolition. On all sides signs are being set up in honor of the destroyer. Here is one for the "puller-

down" of a great man, or of a large corporation, of a choice literary idol, or of a cherished ideal. The man who can demolish something has won his spurs and his admission to "Who's Who." Destructive criticism has become so popular a function that the constructive kind is almost obsolete, and the old-time book heroine has given place to an objectionable female, who comes not to fulfil but to destroy our pet illusions. Has not the popular vocation of picking flaws in everything, from Pilgrim fathers to tweitieth century mothers, been greatly overworked? Shall we not do well to promote a larger interest in "putters-up"? Shall we not do well to learn to give thanks far more generously for the "creation and preservation" of what is best?

Department of Social and Public Service

The Secretary of the Department has kept a number of appointments in the last month. He has addressed the Alliances at Melrose and Portsmouth on "The Church and Social Service," a subject in which both societies are definitely interested. He has also lectured before several different bodies on "The Housing Problem" and "The Workingman's House and Home." In Christ Church, Dorchester, and in Bridgewater it was before the men's clubs. In Holyoke and at the Union Congregational Church in Magnolia it was at the people's forums on Sunday evening; in Peabody it was in the course of Lenten lectures which are being given on Wednesday evenings in the church vestry; in West Medford, before the Progress Club, a society of young men and women who are interested in the practical applications of Christianity, and in Attleboro at the regular Sunday evening service. In all these places and many others there is interest in this subject, and rightly, for evil living conditions have a direct and positive tendency to undo the work which the churches are striving to accomplish. It is something that bodes well for the future that the churches are beginning to study the causes of the problems which confront them and the communities in which they are placed. It is gratifying to learn that through the efforts and influence of men whose interest has been roused by the lectures before the church clubs several towns have already taken action in respect to bad housing, and before next month the number will probably be increased. This is the kind of service that is most effective; it is preventive and heads off trouble before it appears. What is needed now in every church is a body of volunteers for this preventive social service. In Massachusetts their immediate work would be to study local conditions with a view to securing better dwellings for wage earners and an up-to-date housing law to govern their construction and use. In New York it would be something else, and in every State attention and effort would be concentrated where they would do the most good. This is one very definite and practical way in which churches and their members, collectively and individually, can meet their social obligations. Mr. Forbes will be glad to correspond on this subject.

The *Social Service Bulletin* this month contains an important article by Miss Mary E. Richmond, on "The Inter-relation of Social Movements." Since 1900 thirty-nine separate national societies have been started to do social work on a large scale. Miss Richmond, who is the director of the charity organization department of

the Russell Sage Foundation, in this article discusses the relations, actual and possible, between these forms of what she calls wholesale service and the retail work with families and neighborhoods which has been going on for so many years all over the country. Already the national societies have transformed the methods of social workers in dealing with individual cases, and as social activities continue to develop this wholesale and retail work must be still more closely linked together and strengthened at the points of intersection. In this way a social synthesis will be built up, and the united strength of all social forces can be brought to bear upon the particular problem, be it small or great, thus making powerfully for the common welfare. This Bulletin will be of interest to social workers of every name.

National Federation of Religious Liberals

This Federation is an outcome of the endeavors of the Comity and Fellowship Committee of the American Unitarian Association to promote interdenominational good-will and co-operation. While the initiative came from the Unitarians, the gratifying success of the movement is chiefly due to the effective, large-hearted manner in which other religious bodies, notably the Liberal Friends, Universalists, Christians, Reformed Jews, Ethical Culturists, and individual members of bodies popularly termed orthodox, have co-operated in it.

The first Congress, held in Philadelphia, in the spring of 1909, in the Quaker Meeting House, on North Fifteenth St., was a remarkable gathering, in which Roman Catholic, Protestant and Jewish speakers participated. One thousand members were enrolled, and the large audiences, rising at times to 2,000 persons, were profoundly impressed and edified.

The second Congress last May was in honor of Theodore Parker's centenary. The attendance was smaller, but the spirit of the meeting was equally inclusive and fraternal.

The third Congress has also been arranged by Rev. C. W. Wendte, who, as the Secretary of the Department of Comity and Fellowship of the American Unitarian Association, has been the organizing secretary of the Federation since its incipiency. It will be held in New York City, April 26-28 ensuing.

Its statement of purpose is as follows:

"The purpose of the Federation is to promote the religious life by united testimony for sincerity, freedom and progress in religion, by social service, and a fellowship of the spirit beyond the lines of sect and creed.

"Participation in the Federation will leave each individual responsible for his own opinions alone, and affect in no degree his relations with other religious bodies or schools of thought."

The officers are:

President, Henry W. Wilbur, 140 North 15th St., Philadelphia, Pa.

General Secretary, Charles W. Wendte, D. D., 25 Beacon St., Boston, Mass.

Treasurer, Henry Justice, 122 South Front St., Philadelphia, Pa.

Executive Committee.

Rev. Frederick A. Bisbee, D. D., Boston, Mass., Editor *Universalist Leader.*

Rev. Algernon S. Crapsey, D. D., Brotherhood House, Rochester, N. Y.

Rev. Samuel A. Eliot, D. D., President American Unitarian Association, Boston, Mass.

Rev. Hugo Eisenlohr, Pastor German Evangelical Church, Cincinnati, Ohio.

Rev. George H. Ferris, D. D, pastor First Baptist Church, Philadelphia, Pa.

Professor George B. Foster, Ph. D., University of Chicago.

Rev. Frank O. Hall, D. D., Minister Church of the Divine Paternity, New York.
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Rev. Henry Mottet, D. D., Rector Church of the Holy Communion, New York.
Edwin D. Mead, Peace Foundation, Boston, Mass.
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Rabbi David Philipson, B'ne Israel Congregation, Cincinnati, Ohio.
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Rev. J. J. Summerbell, D. D., Dayton, Ohio.
Rev. Carl A. Voss, Pastor Smithfield Street German Evangelical Church, Pittsburg, Pa.
Rev. J. B. Weston, D. D., President Christian Biblical Institute, Defiance, Ohio.
S. Burns Weston, Director Ethical Society, Philadelphia, Pa.
Rev. Charles W. Wendte, D. D., Foreign Secretary of the American Unitarian Association, and President Free Religious Association of America, Boston, Mass.
Henry W. Wilbur, General Secretary of the Committee for Advancement of Friends' Principles, Philadelphia, Pa.

The general sentiment and purpose of the Federation is well expressed in the following noble utterance of Dr. Wm. Ellery Channing:

"We have grown up under different influences. We bear different names. . . . Diversities of opinion may incline us to worship under different roofs, or diversities of tastes or habit to worship with different forms. But . . . we may still honor and love and rejoice in one another's spiritual life and progress as truly as if we were cast into one and the same unyielding form. . . . In many great truths, in those which are most quickening, purifying, and consoling, we all, I hope, agree. There is a common ground of practice aloof from all controversy, on which we may all meet. We may all unite hearts and hands in common good, in fulfilling God's purposes of love towards our race, in toiling and suffering for the cause of humanity, in spreading intelligence, freedom, and virtue, in making God known for the reverence, love, and imitation of his creatures, in resisting the abuses and corruptions of past ages, in exploring and drying up the sources of poverty, in rescuing the fallen from intemperance, in succoring the orphan and widow, in enlightening and elevating the depressed portion of the community, in breaking the yoke of the oppressed and enslaved, in exposing and withstanding the spirit and horrors of war, in sending God's word to the ends of the earth, in redeeming the world from sin and woe. . . . May this universal charity descend on us, and possess our hearts; may our narrowness, exclusiveness and bigotry melt away."

The programme of the Congress is as follows:

General theme, "Unity, and the Way to It."

Wednesday evening, April 26, 7.30 o'clock, at the Church of the Divine Paternity, 76th St. and Central Park, West.

Religious services conducted by the pastor, Rev. Frank O. Hall, D. D.

I. *Topic*, "Religious Unity." Henry Wilbur presiding.

1. "The Catholic Idea, One Church."
   Rev. J. Howard Mellish, Rector Holy Trinity Church, Brooklyn.
2. "The Protestant Idea, One Faith."
   Rev. Francis Brown, D. D., President Union Theological Seminary, New York.
3. "The Liberal Christian Idea, One Spirit."
   Rev. Samuel A. Eliot, D. D., President American Unitarian Association, Boston.

4. "The Jewish Idea, One Humanity."
   Rabbi Joseph Silvermann, Temple Emanu-El, New York.

Thursday, April 27, 9.30 a. m., at Church of the Divine Paternity.

Annual Meeting of the Federation. Presidential address, Henry Wilbur; Secretarial report, Rev. Charles W. Wendte, D. D.; Treasurer's report, Henry Justice. Testimonies. New Business.

DISCUSSION, "How can we best promote religious liberality and a broader fellowship?" Led by Rev. J. Clarence Lee, D. D., of Philadelphia.

(Lunch may be obtained in the restaurant of the Museum of Natural History, 77th St., and at hotels nearby.)

Thursday, April 27, 2 p. m., at Church of the Divine Paternity.

II. *Topic,* "Industrial Unity."

1. "Co-operation (Profit-sharing, etc.)."
   Frederick W. Taylor, President American Society of Mechanical Engineers, Philadelphia.
2. "Socialization (Socialism)."
   Prof. Miss Vida D. Scudder, Wellesley College, Mass.
3. "Arbitration and Conciliation."
   Rev. Charles Stelzle of New York, Secretary Church and Labor Department, Presbyterian Church of the United States.
4. "The Trade Agreement, from the Workingman's Standpoint."
   Hugh Frayne, General Organizer of the American Federation of Labor, New York.

DISCUSSION.

Thursday, April 27, at 8 p. m., in Cooper Union, Cooper Square at intersection of Third and Fourth Aves.

III. *Topic,* "National Unity." Rev. Thomas R. Slicer, New York, presiding.

1. "National Control and the National Welfare."
   Henry L. Stimson, Esq., New York.
2. "The States and the Federal Union."
   Dean Henry Wade Rogers, Law Department, Yale University."
3. "Unity in Legislation."
   Ex-Governor Curtis Guild, Jr., Boston.

Friday, April 28, 9.30 a. m., at Friends' Meeting House, 221 East 15th St. (Stuyvesant Square, near Third Ave.)

IV. *Topic,* "International Unity."

1. "Arbitration of Differences and Reduction of Armaments."
   Edwin D. Mead, Boston.
2. "Reciprocity in Trade. Tariff Revision. Fair Trade."
   Professor Edwin R. A. Seligman, McVickar Professor Political Economy at Columbia University, and President of Society of Ethical Culture."

DISCUSSION.

(Lunch, and supper, may be obtained in the restaurant connected with the Friends' Meeting House, at 35 cents each.)

Friday, April 28, 2 p. m., at Friends' Meeting House.

V. *Topic,* "The Unity of Mankind."

1. "The Problem of the American Negro."
   Oswald Garrison Villard, editor New York *Evening Post.*
2. "The Hebrew People Not a Race or a Nationality, But a Religious Community."
   Rabbi Joseph Krauskopf, D. D., Philadelphia.
3. "The Unity of Occidental and Oriental Races."
   Rev. Gilbert Reid, D. D., Director International Institute of China.

DISCUSSION.

Friday, April 28, 8 p. m., at Friends' Meeting House.

Platform Meeting, Henry W. Wilbur presiding. Addresses on Religious Unity and Interdenominational Co-operation. Seven-minute addresses by members of the following and other religious bodies.

Baptist.	German Evangelical.
Congregationalist.	Independent.
Christian.	Jewish.
Episcopalian.	Presbyterian.
Ethical Culture	Universalist.
Friend.	Unitarian.

Fuller information concerning the meetings, hotels, etc., can be obtained from the secretary.

It is hoped that the readers of WORD AND WORK, especially those who reside within reasonable distance, will use their best endeavors to attend these meetings.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Emma C. Low, *President*
153 State St., Brooklyn, N. Y.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Emily A. Fifield, *Rec. Sec.*,
4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

Miss Florence Everett, *Clerk.* Office hours 9.30 A.M. to 4 P.M.

This is an important month for every branch. Presidents and secretaries are urged to give attention to the *blank* which will be sent for each branch to fill out. These blanks are for the use of the corresponding secretary in preparing the Alliance Manual, which must be ready early in the autumn. Every secretary ought to understand and realize the necessity for prompt and full returns of these blanks. Often the printer must wait or hold back the whole Manual because one or two reports are missing, for the secretary never has brought herself to leave out some mention of a branch, even if to secure it she must write three or four letters.

The statements required in these blanks are quite distinct from the reports asked for by directors and vice-presidents. These last are read at the meetings of the Executive Board and are intended to give detailed information of the methods of work, the present condition, needs and expectations of each branch, that the board may act intelligently and be able through Word and Work to circulate the information received and unify and make national the whole work of the Alliance.

The blanks for the Manual call for statistics, a financial statement, meetings and other items to make the Manual useful as a directory and book of reference.

Will not secretaries and presidents see to it this year that these blanks are returned promptly and entirely filled, thus enabling the secretary to prepare the Manual with no extra expenditure of time or postage.

The meeting of the Executive Board held on March 10th was unusually large, thirty being present from New Hampshire, Massachusetts, Rhode Island, New York and New Jersey.

A new branch was reported at Dayton, Ohio. Secretary, Mrs. Carlos de Leon, 144 Edgemont Ave.

The Ladies' Social Circle of Templeton, Mass., organized in 1835, and now in its seventy-sixth year of active service, has voted, while retaining its present organization and name, to become a branch of the National Alliance. The president is Miss Mary W. Stone.

The Corresponding Secretary reported visits made to branches in New Jersey and attending a branch meeting and evening reception to the new minister at Attleboro, Mass.

A Post Office Mission committee has been formed at Washington Heights, N. Y. The chairman of the national committee called attention to some of the older tracts as being valuable for the work and perhaps overlooked among the many newer sermons.

New Cheerful Letter committees have been reported from Colorado

Springs, Greeley and Fort Collins, Col., and Winthrop, Mass. A library is to be sent to Helena, Ark.

The committee on study classes announced the probable completion in time for next year's programmes of a leaflet on the New Testament, as companion to Leaflet No. II. The second series of Forty Questions is proving very useful and effective in creating discussion. Leaflet No. 12 is also ready.

The work in the Southern circuits continues as usual. The visit of Rev. Mr. Garver so soon after Rev. Mr. Foote has been encouraging and stimulating, and the opening of new centres is likely to follow.

The annual meeting will be held on May 23d, in the South Congregational Church, Boston, at 10 o'clock a. m., and the usual public meeting will be held in the same place on the preceding afternoon, May 22, at 2.30 o'clock.

The April meeting of the Executive Board will be held in the chapel of the Church of the Messiah, New York.

The Committee on Appeals desire to call the attention of the branches which have not already given to the National Appeals to the fact that about $600 is still needed to complete the appeals of the year. Many branches have given, and given generously, but a much larger number have not yet given. The churches which have made the Appeals will be doubly helped if the money is received promptly.

Will not the branches which have not yet contributed give attention to this matter and do what they can toward completing the Appeals before the May Meetings?

The latest appeal on the list, Fresno, Cal., is for help in furnishing the new church. The Alliance branch is small, but hard-working and earnest, and worthy of sympathetic assistance in the rather large task they have undertaken.

The appeal is approved by the committee and recommended by the Executive Board after consultation with the Field Secretary and with Mrs. Davis, who visited the branch on her Pacific coast trip. Fresno is a flourishing inland city, the centre of the raisin industry.

ALICE REYNOLDS KEYES,
For the Committee on Appeals.

The *New England Associate Alliance* will meet Thursday, April 27, in the Westminster Congregational Church, Providence, R. I. The morning session, at 10.30, will be given over to reports from local branches, a conference, and business. At 2 o'clock, after short addresses on different departments of Alliance work, Rev. Richard W. Boynton, of Buffalo, will speak on "The Old and the New Order in Religion."

Between the two sessions luncheon will be served at 25 cents per person to all who notify Miss Eliza F. Manchester, 189 Clifford St., Providence, before April 25th.

Train leaves Boston, South Station, at 8.40 a. m.; Back Bay, 8.44.

The annual meeting of the New York League was held on March 3d, and an entirely new list of officers chosen, Mrs. Claude N. Gilson being elected president.

The subject of the day was Woman Suffrage, and the speaker was Mrs. Ida Husted Harper.

Rarely has such a sane and convincing statement of the woman's cause been presented to any body of women,

many of whom were not in sympathy. From first to last Mrs. Harper, while avoiding any possible affront, so handled her topic that frequent and enthusiastic applause greeted her.

It is the first time the League has brought forward this subject on its programme, but the League is a progressive body and regards the questions of the day which relate to religion, ethics and morals of such vital importance that it felt it could no longer ignore this widening sentiment in the community.

Dr. Slicer made a brilliant appeal in behalf of the Edward Everett Hale memorial fund and the large contribution, taken later, was made a loving gift to the already large sum collected.

At Unity Church, Brooklyn, on April 7, 1911, the New York League will hold its next meeting. The subject of the day will be "The New Peace Movement," and Dr. Wm. I. Hull of Swarthmore, Pa., will address the meeting.

Those who remember Rev. Gertrud von Petzold at the time of the International Congress in Boston, or who met her during her two years' ministry in the West, will be interested to learn that she has been engaged to preach at the Unitarian Church, Small Heath, Birmingham, England. Miss von Petzold is spoken of as a brilliant speaker, a scholar of repute and the only ordained woman minister in England.

Unitarians everywhere will watch with much interest the result of a visit to South Africa by Rev. Mr. Tarrant, who is sent by the British and Foreign Unitarian Association on a missionary tour and to preach Liberal Christianity. The conditions are said to be quite different from those found in Australia and New Zealand, but there are many thoughtful, cultured people who will be glad to hear him.

The British League will hold its annual meetings in the first week in June and will greatly welcome any members of the National Alliance who may be in England. The committee will be grateful if word may be sent them of the coming of such visitors. Please address the Secretaries of the League, Essex Hall, Strand, London, W. C., or the Secretary of the National Alliance.

At Fort Collins, Col., a library would be a great help to the work, especially for the Sunday school. Will any branch that has Sunday school books to spare send them to 25 Beacon St., to Alliance headquarters.

The First Unitarian Society of Bellingham, Washington, at its fourth annual meeting, passed a standing vote of thanks to the National Alliance for assistance given in furnishing the chapel. It is also asked that any branch not receiving a personal letter will kindly consider this an acknowledgment.

An attractive little book of "Questions on Religion and the Bible" has been compiled by Mrs. Abby A. Peterson. This has been a real labor of love, as it originated in the wish for a simple series of lessons for the Sunday schools, in which she is so greatly interested. It will be useful in many small schools where paid teachers are not thought of.

A belated report from the Ames Alliance of San Jose, Cal., gives a good account of the branch of 23 members,

which has been able to give $296 to the church, $15 to the Pacific school for the ministry, $3 for P. O. Mission, gifts to fairs and many smaller things. Served meals for three days during the Rose Carnival and supplied a dinner for the annual meeting of the church.

Amounts needed for outstanding appeals:

San Diego, Cal.	$69
Woodland, Cal.	50

The reports received this month were from more than 150 Massachusetts branches, and were read with satisfaction and pleasure. Any or all of them would be profitable reading for a branch, but it is impossible to do more than devote a few lines to each. For convenience the editor has left them in groups as presented by the directors.

Massachusetts Reports

The director takes great pleasure in presenting the report of the North Shore branches. The Study Class programmes have fulfilled the distinctive purpose for which they were made—along religious lines.

Salem and Beverly branches have done exceptionally good P. O. Mission work; in each case a rack has been placed in the street car stations, supplied with sermons. The report from Beverly says: "Judging by the difficulty which their committee has in keeping the racks filled, this is one of the things worth doing." Salem also distributes literature at the car barns. Salem branches answer all appeals, also send substantial aid to Calhoun, Camp Hill, Morgan Memorial, Proctor Academy and Sunday School Society, and answer all requests for fairs. Regular and union meetings are held each month.

Beverly holds two meetings each month, answers all appeals in WORD AND WORK., has responded with gifts to many branches, besides giving aid to home charities and assisting in the parish expenses. A very substantial contribution is made to the Sunday School Society.

Marblehead branch, since the loss of the church by fire, has entertained the Essex County Conference, given two receptions, one a farewell to Dr. Goldsmith, the other a welcome to Mr. Lazenby. It is necessary for this branch to devote all its energy to the building of the new church.

Peabody.—"Meetings are held every two weeks with a supper and a speaker once a month. We have contributed to A. U. A., Southern Circuit work, Morgan Memorial, subscribed for *Christian Register* and *Cheerful Letter*, and to the church."

Gloucester branch is doing the usual amount of work. Responds to all appeals, also with gifts to many branches. Is doing P. O. Mission and Cheerful Letter work and contributing to the Sunday School Society. At the Study Class meeting sermons by noted ministers on Unitarians are read.

North Andover has had a successful and interesting year. A fair was given in the new artistic and adequate vestry, which has been named "The North Parish Hall."

For the regular monthly meetings an excellent list of speakers has been secured, among them a foremost probation officer of the State. The small neighborhood "circles" begun last year also meet once a month. One of these circles has been formed in Andover, and as a result four new members have been gained for the Alliance. Among the social meetings have been a supper with Mr. Minot O. Simons as an inspiring after-dinner speaker, the presentation of a play, "The Golden Goose," and a birthday reception in honor of the 80th birthday of the sister of Rev. Samuel Johnson.

The Junior Alliance meets every three weeks, with business followed by basket making, sewing and reading aloud.

The Haverhill branch has had eleven meetings. Travel papers have been given, including an account of the Berlin Council and a paper on "The Family," by Rev. Mr. Lazenby of Lynn. Though the branch is small, the interest in the meetings is very marked.

The Lawrence branch has heard this season speakers on "New Thought," on "Spirit of the International Council of Religious Liberals at Berlin," on "Ethics to Be Taught in Sunday School," and on "International Peace Movement." Bakery sales have proved profitable.

The Lynn branch has monthly meetings, well attended. The calendar has included four travel talks. Three other speakers have been clergymen, one of whom spoke on "Theodore Parker" and one on "Socialism." A gift was sent to the Marblehead branch after the loss of the church by fire, and something has been sent to each of the appeals recommended by the national

board. A Kitchen Sale is to be held on the Saturday before Easter, the proceeds of which are to be used for furnishing the new Parish House, where the meetings have been held since January.

The Newburyport branch reports increased membership and a printed literary programme. A traveling library has been sent to Orbizonia, Pa. Contributions have been sent to seven fairs, to five of the places on the list of appeals, to the Southern Circuit fund, and to the E. E. Hale fund. Ten dollars has been sent in memory of Mrs. S. B. Swasey, to the In Memoriam fund. This branch has an active Post Office Mission, a Cheerful Letter Committee, with nine correspondents, and a Flower Mission, which distributes flowers and fruits part of the year and at other times makes friendly calls and distributes literature and dainties.

At Ashby the branch has held fortnightly meetings, using "Great Hymns of Our Faith and Their Authors" for study. A Post Office Mission keeps the rack in the church vestibule filled. A report of religious news is given at each meeting. One dollar each has been sent to six of the appeals in WORD AND WORK and to Farmington, Me., and $2.50 contributed towards the church calendar. The *Unitarian Advance* for 1911 has been placed in the Public Library.

The Ayer branch is in a most flourishing condition. The attendance is always good and the meetings interesting and helpful to all. The present membership is thirty-six, eight having been added during the year. "We have answered all appeals sent us and aided our church financially."

The branch at Chelmsford has held regular meetings with several largely attended all-day meetings. From the proceeds of a fair $250 was paid into the church treasury. Addresses have been heard from Mr. Lawrance and Mrs. Beatley, and all requests for fairs have been answered. Five dollars has been sent to the A. U. A. and $5 will be given to appeals. Letters have been written to all new branches.

Groton holds two meetings each month, with monthly sociables. A food sale and a Christmas sale enabled the branch to give $250 to the parish treasury. Contributions have been sent to Eugene, Ore., Boise, Idaho, Charleston, S. C., and Proctor Academy. More attention has been given to Study Class work this year, resulting in a better attendance. At a neighborhood meeting Mrs. Beatley spoke upon "The Spirit of Comradeship." The address was listened to with the closest attention.

The Lowell branch, with 95 members, meets regularly, sometimes for all day. Lending papers are often read. All requests for fairs are answered and "also such appeals as come to our notice that are recommended in WORD AND WORK." Rev. Mr. Hoagland of Tyngsboro has addressed them on the Lithia Springs Assembly.

Pepperell Alliance numbers fifty members. Monthly meetings and one money-making affair held each month. Annual Parish Supper and Social, to which all members of the parish and all who sympathize with our liberal faith are invited, was held in February, with a very successful result. All appeals are responded to with a letter of sympathy and encouragement. We have held one neighborhood meeting, with guests from four branches, and have attended several similar meetings which have given inspiration.

The Littleton branch reports renewed interest, with thirty-three members. Programmes have been considered a success, and were new for this branch. Religious news have been followed by interesting discussions; a paper on "Theodore Parker," with selections by the members. Mrs. Kate Gannett Wells spoke to a full meeting on "Unitarian Grandmothers." An open meeting, when the minister's wife, Mrs. Lathfield, gave an excellent paper on "George Eliot." A social held at one of the homes was thoroughly enjoyed. We have responded to the following appeals: Eugene, Ore., Barneveld, N. Y., Charleston, S. C., Farmington, Me., Fresno, Cal., Hanska, Minn., Woodland, Cal., Eureka, Cal., Green Harbor, Mass., Proctor Academy, Southern Circuit work, Snow Hill, Ala., A. U. A., Keokuk, Ill. Money raised from an experience meeting, each member earning one dollar and telling how earned in prose or poetry. Some Cheerful Letter correspondents. Have subscribed to the *Christian Register* and *Unitarian Advance* for Public Library reading room.

The branch at Shirley reports: "We do not have a Study Class, nor Post Office Mission, nor Cheerful Letter committees. We have had a very interesting programme, which has called out the talent of our own members to a large extent, in discussions and papers on practical and pertinent topics. We have voted considerable money to the church for repairs, janitor service, coal, etc., and have recently started a fund for relief of sickness and suffering in the community. We have answered requests from four branches, and have voted $5 in answer to an appeal for local charity."

The branch at Westford, with only 18 members, has done a remarkable work. A Post Office Mission and a Cheerful Letter committee have been busy in different direc-

tions, and have subscribed for the *Christian Register* and *The Unitarian Advance*. A fair, a concert and a food sale have been successful, and $304 given to the home church. A library of 400 children's books has been sent to Mr. McHale, at Greensboro, Fla., by the Sunday school. Articles have been sent to fairs and one dollar each to six national appeals. At the meetings, after reports and religious news, various subjects of deep interest have been considered, such as "Immanuel Kant," "Psychic Pathology," "The Indian and His Moral Law," etc.

The branch at Bedford has held the usual meetings, with two neighborhood meetings and an all-day sewing meeting for the Children's Mission. Money has been given for the church, to the Southern circuits, to West Somerville, and one dollar to each of six national appeals. At each meeting some one of our ministers has spoken.

The Billerica branch reports a busy and prosperous winter, with an energetic, untiring president. The programme is of a high order and the attendance at the meetings, once a month, large. Sewing meetings are also held once a month, with a supper and a social evening, an annual fair. All requests for fairs have been answered.

The Lexington branch has an average attendance of 37, with a membership of 76. Two all-day meetings, with basket lunch, and sewing for the district nurse and the Morgan Memorial summer camp, have been held. There have been speakers at five meetings, all of whom gave excellent addresses. Money has been raised by pledges and by membership fees. Besides the annual appropriations, we have answered appeals in WORD AND WORK, made Mrs. John M. Wilson a Life Member of the National Alliance, given $50 toward paying off our church debt, sent $25 to Mrs. Holt of Laurinburg, S. C., besides desks and chairs for her use in her school work among the mountaineers, and $20 to Mrs. Peterson to help furnish new dormitories at Shelter Neck.

The Cheerful Letter Committee works with untiring energy. The P. O. M. Committee is working quietly, but with much earnestness, and is to print some of Mr. Wilson's sermons for distribution.

East Lexington branch has 26 members and reports a busy year. Every month a supper is given. The last one, with tickets 15 cents, was the most successful of anything yet tried. The branch has had two speakers, and at other meetings members have read some paper or article, while the others sewed. The Secretary writes: "A great deal of our money is given to the church, as it needs all the support we can give it. We plan to answer every appeal, although our contributions are not as large as we would like to have them. We give what we can, and think that a little is better than nothing." They have also contributed toward a memorial fountain or watering trough at Rowe, Mass., and to the Directors' Fund.

The branch at Sudbury makes much of its social work, especially the annual fair and Harvest dinner. The pastor's birthday and Washington's birthday were each appropriately observed. About $270 has been raised and used for pastor's salary and church expenses.

The Waverley branch has had a most successful year financially, socially and intellectually. "We started the year with 49 members, and have increased to 65. We have several young ladies as members, and as they are unable to attend the afternoon meetings, we hold every other one in the evening."

An annual fair is the chief source of income, and sociables and whist parties add to the treasury. Dancing classes have been successful. All requests for fairs are answered; $25 has been given for Sunday school tables, the branch being much interested in the Sunday school; $150 each year is given towards parish expenses, and the branch will help reduce the debt on the new parish house. Post Office Mission and Cheerful Letter committees have had a busy year.

The Arlington branch is maintaining a successful year's work. An Easter sale is planned. The branch entertained the N. E. Associate Alliance in January, when 98 branches were represented, with 550 delegates. Literary meetings have been held with interesting speakers.

The Belmont branch has had a successful year, its membership increased from 61 to 75. This branch has been represented at seventeen meetings, including the New England Associate Alliance. P. O. Mission work continues successful. A sermon by the pastor has been printed. Cheerful Letter still extends its good work, also the Traveling Library. Twenty-five dollars has been given towards the Hale statue fund, $25 to the S. S. Society, and life membership given to the president's daughter. Money has been sent to appeals named in WORD AND WORK. One memorial to Miss Mary Lincoln, a former member. All requests have been responded to.

A long and well-drawn report from Concord merits more room than can be given it. With over 260 members good work is

accomplished along all lines. Regular meetings with speakers, subjects always on religious or philanthropic topics, social meetings, delegates sent to national meetings and representatives to neighborhood gatherings, articles sent to fairs in thirteen different states, Post Office Mission and Cheerful Letter committees very active, and appeals answered to the amount of $122.50. All money is raised by the envelope plan.

The Framingham branch began its year with a larger membership than ever before, forty-seven in all. Meetings are held twice a month, one with an interesting speaker and the other devoted to sewing. To meet the various appeals for money each member is asked to give a dollar, or what she can. Competent committees have charge of the P. O. Mission and Cheerful Letter work.

The branch at Lincoln reports a Christmas sale which brought $120, besides "increasing our feeling of friendship with the other Alliances." The branch has voted to pay the organist's bill each year, if needed, and assumed the care of the grounds. Has heard good speakers and given money to various educational and philanthropic objects.

The Waltham branch, happy in a new minister, is energetic in all departments. Has answered all appeals in WORD AND WORK, and appropriated money for home committees, of which there are several.

Weston opens its branch meetings by reading selections from the Psalms, followed by prayers Has an active Cheerful Letter Committee and does good P. O. Mission work. Has appropriated money for most of the national appeals.

Winchester has held sewing meetings and social meetings with speakers, besides an annual supper. Articles have been sent to fairs, $1 each to the eight appeals in WORD AND WORK, $50 to the Sunday School Society and a barrel of apples to Dix House, Watha, N. C.

The Woburn branch has had a paper or talk at the close of each business meeting, also at an evening meeting, and an annual supper. Money has been given to the parish, to the hospital and various charities, and to the P. O. Mission. The president has been made a Life Member.

The Director for the next group reports:

The branch of the First Parish, Cambridge, has continued its work as in previous years. The money necessary to carry on the work has been raised by subscription. Most generous contributions have been made to seventeen appeals, and all requests have been responded to. It has kept in touch with other branches by visits or letters. Post Office Mission and Cheerful Letter committees are doing excellent work.

The branch of the Third Congregational Society of Cambridge reports meetings at which they have an address on a religious topic, and philanthropic meetings at which various charities are discussed. The opening exercises include hymn, Scripture reading, repetition of the Lord's Prayer and Our Faith. The Post Office Mission and Cheerful Letter committees are active through the whole year.

Last summer the church was burned, but they hope to hold services in a new one next September. While it is necessary at this time to give most of their money to their own church, they do not forget to answer every appeal and request.

The Chestnut Hill branch has held the two last meetings in the Parish House of the new church, which was dedicated New Year's day. Addresses have been made by some of the leading Unitarian ministers. The Cheerful Letter committee reports much work accomplished, and the Post Office Mission committee has sent about eight hundred tracts. Ten requests have been answered.

The Melrose branch has held regular meetings with an average attendance of thirty-nine. Money has been sent to Fresno, San Diego, Woodland, Eureka and Hanska, also a small sum for the Directors' Fund and articles for fairs. The president is annually made a member of the Unitarian Temperance Society. The Post Office Mission work is continued during the summer by a young woman in Bristol, Me., who has tracts placed in her dentist's office at Boothbay Harbor. The Cheerful Letter committee of fourteen members reports much work accomplished.

The Malden branch, with no church, is gratified at having increased its membership from ten to fifteen. At the meetings sermons or papers by leading ministers have been read by the members. In addition to eight national appeals money has been given to West Somerville, Chicago Swedish Church, A. U. A. and other places.

The Medford branch has a miscellaneous programme, with speakers from out of town. Money is raised in various ways, most of it being given to the home church, a little for charity, and a few dollars to appeals.

The Cheerful Letter committee reports much and varied work. A Post Office Mission is doing well.

At Channing branch, Newton, many social events have occurred. The programme for the meetings has been furnished by our own members with the exception of a paper by the minister, on

"Browning's Saul," and one on "Celia Thaxter." The study class has had three sessions, continuing the study of the Prophets, begun last year. There has also been a Religious Intelligence report each month. The Post Office Mission committee has been continuing its good work. Beyond sending a few magazines each month, but little Cheerful Letter work has been done.

The Alliance has placed three more names upon the National Alliance Memorial List. All national appeals have been answered. We subscribe for five copies of the *Christian Register*, and make several annual contributions to different objects. Have given this year from the proceeds of a fair $400 to the home church.

The Newton Centre branch has this year bent its energy towards strengthening itself and its church. Three lectures upon church work have been given. In addition to a large sum of money for their own church, they have furnished flowers for church services, and a new kindergarten table for the Sunday school. All requests from other churches have been answered. A birthday party, to which each member brought as many pennies as she was years old, netted $52.

At the West Newton branch the subject for this winter has been "Social Service," the speakers coming from outside. Nearly four hundred dollars has been disbursed for denominational and charitable purposes. Every appeal has been answered, besides making regular contributions to specified objects.

The Somerville branch holds monthly meetings, with an average attendance of forty. Some of the subjects considered have been "Temperance," "Peace," "Phillips Brooks" and "William Morris." The home church and charities receive the larger part of the funds, the Southern work coming next in order.

West Somerville branch has held evening business meetings, one for the gentlemen, besides afternoon meetings. Money has been raised by many social functions. A small sum has been sent in answer to appeals, and handkerchiefs in answer to requests. A delegate has attended each meeting of the N. E. A. A.

The first object of the Watertown branch is co-operation in church work. Much time and energy is spent in raising money. Ten dollars is pledged to Southern Circuit annually, six appeals have been answered, and all requests are taken care of. Invitations to neighborhood meetings are accepted, and N. E. A. A. meetings attended when advisable. We have a Cheerful Letter committee and a Post Office Mission committee.

Chelsea's brave band of women still holds monthly meetings, through the generous hospitality of the president. Although the members are widely scattered, there is an average attendance of eleven. Delegates have been sent to two N. E. Associate Alliance meetings, and all appeals have been answered. Ten dollars, raised by a whist party, has been given to the building fund of the Chelsea Children's Home.

The twenty-five members of the Revere branch have met often for sewing, in addition to ten business meetings. In December the two hundredth anniversary of the church building was celebrated, largely through the efforts of the Alliance. The installation service, in February, was also carried out by them. The women are gratified with their new pastor, the Rev. Mary L. Leggett. She writes concerning the members of the branch: "Our loyal women are the life and the strength of the church." The few difficultly-earned dollars have to be spent largely for interest on church mortgage and for home church expenses.

Fifteen meetings, including ten all-day sessions, with an average attendance of nineteen, is Winthrop's record. The year's work opened with a parish supper, free to all persons interested in the church. This was followed by a harvest supper, and in January, by an old-fashioned salt fish dinner and quilting bee, at which *all* the ministers of the town were guests. On the first of February a reception was given to the new pastor and his wife, Mr. and Mrs. Innis. In the same month, a play, "The County Fair," was given in Knights of Columbus Hall, and later a "sugaring off" party was held at the home of one of the members.

P. O. Mission and Cheerful Letter committees have been formed.

The Hawes branch has held five regular meetings, opened by repeating the Lord's Prayer. All appeals have been answered, and articles for fairs have been sent to nine branches. P. O. Mission secretary reports 371 articles of reading matter sent to regular correspondents. At the January meeting each member read some tribute to the memory of Julia Ward Howe.

The Director of the next group said:

"I have reports from twelve branches. The larger number of these branches are connected with small, struggling churches, where it is *constant*, hard work on the part of the women which keeps the societies together. With one exception these branches all contribute toward the running expenses of the church, paying of the minister and necessary repairs. In spite of the demands from the home churches, most of these

branches have responded to the calls for articles for fairs, but several have been unable to respond to the appeals sent out by the National Board, and when urged to do so, have asked: 'Is it right for a church which receives aid from the A. U. A. to give away money to other churches?'"

The three branches in Roxbury, each helping in some measure the home church, are working with much enthusiasm, responding to a large proportion of appeals found in WORD AND WORK, and always sending articles to the various fairs.

Jamaica Plain, Roslindale and Brighton all assist in the expenses of their churches, but are also doing their share toward appeals of both kinds.

The money has been raised in eleven branches, for the most part by fairs and suppers. Roslindale reports the use of a hall having been placed at the disposal of the women, which is opened twice each month for social occasions, with an admission fee of ten cents. Tea and cake are served. Some choose to take their sewing, others prefer card playing; music is frequently given. These afternoons have proved profitable and enjoyable.

A Colonial party was given by one branch, in another boxes were distributed for savings during the summer, and $60 was the result. A fee of five cents is collected at each meeting for the benefit of Cheerful Letter work.

The pledge system prevails at Meeting House Hill, Dorchester, and the report states, with increasing satisfaction. Tea is served at every meeting and a luncheon without charge at the annual meeting, which gives opportunity for sociability.

The Norfolk branch in Dorchester has found it very advantageous to hold meetings in the evening, as many of the members are employed during the day. Two branches meet at the homes of members, once each month, when luncheon is served, an alternate meeting taking place at the church, the larger attendance being on the day of the home meeting.

The papers which have been given have treated of many and various subjects, one branch only devoting the afternoons to subjects relating to religion. Among the themes presented are: "Current Events," "Social Science," "Christian Science," "Physical Education," "Astronomy," "Birds," "Lincoln," "Ruskin," "Clark," "Passion Play," "Visit to Rome," "Local Charities," "Sunday School." The ministers have given their services very generously. All Souls' branch reports having heard Rev. Billings, Perkins, De Normandie, Dole, Cummings and Gill. Home talent has been used in a few of these branches, but rarely. West Roxbury reports having invited to one meeting women belonging to organizations in the churches of all the different denominations in town. This proved most interesting and inspiring.

I find in the twelve reports received a mention of 63 new members, among them several young people, and a closer touch with the young people of the churches and a larger attendance at meetings is general.

The treasurers are not prepared to report as yet, as there are still appropriations to be made.

The nine branches in Boston proper are all prosperous and doing legitimate Alliance work. Two are without churches, but continue to meet as regularly as if a minister and a church parlor were at their command. First, Unity Circle, with a membership of 33, has answered every appeal on the list. They consider Green Harbor and Meadville students' pledges as much as Southern circuits, and give to each $10 annually. P. O. Mission and Cheerful Letter committees continue good work.

The New South Church branch, also with no church, holds two evening meetings each month with a large attendance. Great interest is manifest and generous gifts of money are made. The secretary has been absent but once in four years.

Arlington Street branch, like the church, does a large work in many directions. Meetings have assumed a somewhat more social character, and other branches are regularly invited to meet with them. The P. O. Mission, always notable, continues, and much money is distributed among the appeals recommended by the national board.

The Church of the Disciples branch has for study, Sabatier on "Religions of Authority and the Religion of the Spirit," with the president as an able leader. The Post Office Mission, which has become remarkable, is still carried on by Miss Clarke. Since April 1, 1910, she has sent out 20,805 tracts, 16 books and 7,000 calendars, and has had 291 new applicants, 78 of whom asked for Dr. Clarke's sermon on "The Fatherhood of God."

The special interest at the First Church has turned towards the Sunday school. P. O. Mission and Cheerful Letter committees doing admirable work.

The Second Church branch holds morning meetings with luncheon, the afternoon being occupied with P. O. Mission. The director says that "the opening service of song and prayer and the reports give evidence of faithful work."

The South Congregational branch has made its five traveling libraries permanent, adding to them each year. In this branch

the young people have become interested in Home Study classes. One young lady is teaching history by correspondence.

The Bulfinch Place branch always commands respect for genuine interest in all Alliance work. Two meetings each month are held, one for a study class.

The branch at King's Chapel has had a marked revival in interest. Has had speakers on topics of the day, is planning a Sunday school with paid teachers, and making arrangements to print some of the minister's sermons. P. O. Mission is carrying about 900 names, all correspondents. The secretary writes: "The Alliance feels that it is growing more vital and more efficient." "Its average attendance has nearly doubled over that of three years ago."

Brookline First Parish holds monthly meetings. The charitable work of the parish is done by other societies, who report each month to the Alliance. Among the papers given this year, one upon "The Historical Development of Music in the Christian Church, Illustrated by Organ and Vocal Music," should receive a wider welcome. They have given to all appeals and set aside small sums to defray delegates' expenses to other meetings. The Cheerful Letter committee does valiant work. Much of the interest of the meetings comes from the letters received by the P. O. Mission committee, extracts from which are read.

Hingham has had speakers treating of Alliance and Sunday school interests. Responds to appeals in April. Planning for an Easter sale. P. O. Mission and Cheerful Letter committees doing good work.

Natick has held all-day sewing meetings, cake sales and a rummage sale. On November 1st gave a supper to celebrate the final payment upon their church vestry. They answer all requests for fairs. Are holding literary meetings once a month, taking up the study of social questions. Pledge $300 towards running expenses of the church. Has a Junior Alliance.

Eliot Branch of South Natick is very much alive. Holds a sewing meeting every week, at which articles are made for the annual fair. Monthly meetings are neighborhood meetings, with a programme prepared in the fall. Have had talks upon "International Congress," "Our Social Opportunity," "Work of Associated Charities of Boston," and a joint meeting with the Laymen's League, followed by a lecture on "The Health of Children," open to the public and well attended by townspeople, the superintendent of schools and teachers. Last year the branch gave to Richmond, Green Harbor and Meadville. Always respond to requests for fairs. Give about $300 each year to home church and pay for music for one Vesper service.

The Junior Alliance at South Natick has 20 members, ages from twelve to twenty. Meets alternate Friday evenings. Once each year they entertain the president and vice-president of the Alliance with a supper prepared by themselves. Last year sent a barrel of clothing and $5 to a school in Kentucky. Now working for a fair. Annual fee, 25 cents; used for buying materials.

Scituate's special line of work is to raise money to hire a barge to take people to church. To do this it is necessary to raise about $100. Answers all requests for fairs and many charities. Have a tract rack and keep it filled. "Not able to raise money for other churches; our own is in such need." During the winter have four meetings, with outside speakers.

Sherborn has held eleven meetings. During the summer sewed for fair and for the Natick Hospital. In winter holds meetings in afternoon, followed by supper and entertainment. Have answered all requests for fairs. Given $100 for home church, $110 for music, $25 for Parsonage Fund, $5 for Sunday school, $10 to young lady who lost all clothing by fire, $5 for Southern Circuit. Raised money by May party, a fair, and by serving dinner for voters on Town Meeting day.

Wellesley Hills has a carefully considered programme for the year, the subjects being chiefly Alliance and denominational. P. O. Mission has enlarged its work, placing a rack for tracts at the Chestnut Hill waiting station of the Boston & Worcester electrics, from which 800 have been taken from November to January. The Cheerful Letter committee has also increased its work. All requests for fairs have been answered. The Social Service committee has charge of two children at Morgan Memorial, for which the Alliance has voted to care. The College committee looks up the new Unitarian girls and extends the hospitality of the church and home to them. National appeals will be answered.

The Junior Alliance of Wellesley Hills held its first meeting in September, 1910, with eight members. The members have now increased to sixteen. Has held two cake and candy sales, and had a table at the annual fair of the branch, the profits being $35. Made many gifts at Christmas, and are now making scrap books for a Children's Hospital and baby clothes for the Friendly Aid Society.

Westwood has had a busy winter, with all-day meetings, a harvest supper, a rummage sale and a wonderful fair, netting

over $900 in about three hours. Had two tea meetings, one with the director and another when one of the members read a paper on "Julia Ward Howe." Answered all requests for fairs and all the appeals in WORD AND WORK, also contributed to the Directors' Fund and $10 to Calhoun School. Last summer the branch carried on a summer camp, in which they cared for three crippled girls. This is to be done again this coming summer.

The director of the next group reports:

"There is in the fourteen branches under my care, a healthy, vigorous interest, a better understanding of Alliance ideals, and in several a renewed enthusiasm most satisfactory to see."

The Braintree branch holds all-day meetings, with sewing in the morning. Has invited the women's organizations connected with all the local churches to meet with it and form an associated charity committee for organized care of the poor.

The P. O. Mission committee has printed 1,500 copies of the minister's sermon, "Why I Became a Unitarian," for distribution. Cheerful Letter committee has 18 correspondents.

Hanska, Green Harbor, Japanese Universalist Mission and West Roxbury Meeting House have each received $5, and other appropriations will soon be made.

Brookline Second Church branch reports very harmonious conditions. A sermon has been printed for P. O. M. exchange, and all committees have done good work.

The Canton branch has the largest membership in its history. Has responded to appeals and is enthusiastically carrying on the work.

The Cohasset branch has had a well planned and successful study course this year, taking for the subject, "Old Testament Characters," with papers prepared by the members. This in connection with talks upon various topics of current interest, the Tuckerman School, Unitarian meetings abroad, the Russian Unitarian, and others, have made a very full winter.

All appeals have been answered and money sent to Proctor Academy.

Dedham reports a miscellaneous programme, including papers on "One Day in the Footsteps of Paul," "Berlin Congress" and "Passion Play," "Tolstoi," and an evening meeting to which the gentlemen were invited, the subject being "Juvenile Court," presented by Judge Henry H. Baker. The P. O. Mission has done well. Barrels and books have been sent South, and $35 has been sent to Southern Circuit, Shelter Neck and Mayesville.

The Dover branch repeat at each meeting and try to live up to Dr. Ames' motto:

"See every day something worth seeing,
Read every day something worth remembering,
Do every day something for somebody else."

They gave the Christmas party for the children, contribute toward minister's salary and give as liberally as they can to all appeals.

Hyde Park reports a study of the Pentateuch and the Book of Esther, in addition to a varied programme. With sales, suppers and a whist party they have assisted the church financially. Appropriation will be made later.

Milton is increasing its work and interest and has been active in many directions. A fine P. O. Mission is being carried on, and the Cheerful Letter committee is doing well. They have contributed to all appeals, also to Proctor Academy, Morgan Memorial and Calhoun School.

The Needham secretary writes: "Looking back over the year one finds a steady and sturdy effort to help and benefit many people in many places outside the circle of our personal intercourse."

They have worked faithfully, keeping in touch with one another by summer outings. Cheerful Letter, P. O. Mission and Benevolent committees report a very active season.

Quincy branch has 85 members. The pledge system has been the method for raising money, in addition to each member giving a penny a day for the month of March, and they are to have a bulb sale. All neighborhood invitations have been accepted and delegates sent. Cheerful Letter committee active. The *Christian Register* is placed in Public Library.

Randolph has been helping the church, and is now planning to raise money by the year, month, week and day system. The members carry out a miscellaneous programme.

The Sharon branch has had a most encouraging year, with an increase of membership. They have a Calling committee, have reorganized the Cheerful Letter work, helped the church to repair organ and to buy new hymn books, and they are glad to send such a happy report.

The Walpole branch reports faithful work. They have two traveling libraries, and have now voted to make them permanent in the South. One member has charge of the A. U. A. publication, distributing copies for reading and possible purchase. They have recarpeted the church, bought a Communion service with individual glasses, and answered appeals for fairs.

Wollaston holds alternate sewing and literary meetings. A very successful all-day conference and neighborhood meeting was held in January. They have given the church $400, Sunday school $25, and will make other appropriations later.

Reports from the extreme Southeast are all of great interest and are shortened with regret.

Barnstable has increased membership, although meetings have been interrupted by heavy storms. A piazza sale in August, with the membership fees, has enabled them to give to each of the appeals, to the P. O. M. and C. L. committees, and to increase the annual offering of the parish to the A. U. A. Letters of greeting are sent to all new branches and gifts to fairs.

The branch at Brewster held meetings until the severe weather prevented A fair, social parties and suppers supply funds. Eugene, Ore., and Northfield, Mass., have received contributions.

The Bridgewater branch reports a neighborhood meeting and addresses from Mrs. Atherton and others. Most of the money raised helps maintain the church choir. The *Christian Register* is placed in the Public Library, and a dollar was sent to the Southern Circuit fund.

At Brockton, quotations are given at each meeting, and then sent to "shut ins." A series of talks by the pastor have been most helpful. Five members are teachers in the Sunday school and one is the superintendent.

The branch in Carver is happy over a gift of land "for the building which we look forward to owning some day." The branch is proving of much value in this town.

The Duxbury branch reports a successful sale and Dickens party, with tableaux. The branch entertained the Green Harbor branch at luncheon.

At East Bridgewater the branch has studied Unitarianism in America. A social service committee, combining with members from other churches in town, is active in promoting the Boy Scout movement. Sunday school and other interests are promoted.

Grace Chapel branch, Green Harbor, has now 36 members, and has celebrated its tenth anniversary. Has exchanged visits with Duxbury and continues to be the most uplifting influence in the community.

The Kingston branch has had for general consideration "Congregationalism in New England." All requests for fairs have been answered and $200 given for the support of the church. "We are gaining in strength and interest in every way."

The Middleboro branch open meetings with "Our Faith" and quotations. A successful fair enabled them to devote $240 to the parish and answer appeals "when practicable." A Junior Alliance of 25 members assists the branch in its undertakings and holds many social functions. (Sent an interesting report.)

The large branch at Plymouth holds weekly meetings, *devoting one afternoon to* WORD AND WORK. Money is raised by a summer sale and given in reply to the various appeals. A Junior or Young Woman's Alliance, with 15 members, has concerts and suppers and other social affairs to manage, and has distributed money, including $50 for lessening the church debt.

Rockland has a P. O. Mission and Cheerful Letter committee; has sent gifts to fairs and pledged $5 a year for the Southern circuits.

The Sandwich branch has this year appointed a member for each month to do something to raise money. A great many things have been done with the amount raised, as "wherever there is a need for financial help the Alliance steps in and seems to have a bottomless treasury." A pledge of $5 annually is made for Southern Circuit work.

The branch at Whitman opens its meetings with devotional exercises, and is a great help to minister and Sunday school; $140 has been given to the home church.

The next group of branches begins with Attleboro, which felt keenly the loss of its president, but the wife of the new minister will fill the place most acceptably. The strain on this branch to help pay for the new church and its running expenses leaves little money for missionary purposes, but the branch is large and will do its part when able. An annual fair and various sales are the sources of income.

The small branch in the old Pedo-Baptist Church of Dighton still does its quiet but efficient work. Almost all appeals have been answered. "The meetings of this branch are pervaded by a distinctly religious atmosphere."

The branch at Eastondale has heard fine papers and addresses. By Mr. Metcalf, on "Planets as Places of Abode;" on "Literary Oddities," by Mr. Maglathlin, and also by Mr. Metcalf, on "Maeterlinck's Blue Bird." Good Cheerful Letter work and much charitable work is done, and insurance on the church contents has been paid.

At Fall River the policy of the branch is to put its business into the hands of standing committees, thus saving time for addresses and discussions. By the judicious selection of timely topics the branch has

been kept closely in touch with religious and literary events of vital interest. Excellent work is done by P. O. Mission and Cheerful Letter committees and the social needs are well cared for.

Fairhaven reports a most active year. One meeting a month for business and a second meeting for addresses, nearly all of which have been given by members of the branch. Sewing is done for hospitals and other appropriations are large and generous.

Nantucket speaks of increased enthusiasm, energetic Cheerful Letter work and care to keep the religious side of the work uppermost.

North Easton has had an excellent year with a varied programme. Suppers and sales have supplied money, and gifts have been made to Southern circuits and in reply to nine appeals.

Norton reports a Harvest supper and Christmas sale. Keeps the *Christian Register* in the Public Library. Has had several fine speakers.

Taunton, always energetic, has raised $800 for remodelling the basement of the church, by a fair. The Cheerful Letter and P. O. Mission committees are doing notable work. The branch pays for a kindergarten teacher and for the printing of the church calendar. Much sewing is done.

Vineyard Haven reports the usual activity. Pays for the music and assists in some other church expenses.

The report of the New Bedford branch is full and might be read with profit by every Alliance branch. It is condensed with reluctance.

This large branch takes up successfully all lines of activity proposed for an Alliance, and also preserves the older charitable work which is done by a Sewing Circle committee. No good work is neglected, and no practical philanthropy is put one side but there is time for social meetings, for discussions, for papers and for addresses, which this year have been admirable and varied. The secretary writes: "We put foremost that work which we really are pledged to do, for which we exist, the promotion of Unitarianism by aid to the weaker and struggling churches, which have shown themselves entitled to such help. When all appeals have been answered and we can spare the money, we have from time to time aided other good causes,—Calhoun and Maysville schools, our own Unity Home, children's playgrounds, the Tuberculosis Sanitarium, things which touch our sympathy and are approved by our judgment, but we cannot insist too strongly upon the justice of their holding a secondary and *occasional* place with the Alliance."

The branch has made its corresponding secretary a life member of the National Alliance.

The spirit of the Berlin branch is excellent and the interest increases. They send $1 to each appeal presented in WORD AND WORK, and respond to all requests for fairs.

At Northboro interesting meetings are held at the homes of the members. The branch is a financial help to the church and local charities. They respond to appeals and send articles to other branches for sales. The president expresses her earnest desire to go on to greater work.

The Clinton branch is more like a sewing circle and does much local charity work. Some of the members earn one dollar during the year and the amount is sent to the treasurer of the National Alliance, to be used toward the general appeals recommended in WORD AND WORK. They respond to requests for sales.

Fitchburg branch is deeply interested in all departments of our work. P. O. Mission and Cheerful Letter committees are active. The branch responds generously to all appeals and contributes toward the church expenses. At one meeting ladies from nine different societies discussed their favorite Bible passages. Another subject discussed was "The Religious Education of Children." The president considers it not only one of the most interesting but one of the most profitable meetings ever held.

Hopedale, one of the largest branches in this group, has 99 members, and is much alive in all church work. The Ladies' Sewing Circle and Alliance are combined, holding two meetings a month, with excellent programmes.

The reception to Mrs. Abner Adams, the oldest and honorary member, was an impressive occasion, as also the dedication of a chime of bells. The Silent Giving plan is very successful, and they are able to give a large amount to their parish. It takes the place of the annual fair.

Leominster has made a large increase in membership. The members are intensely interested in the programme for the year, the subject being "The Religion of the English Poets." The reading of Alliance news in WORD AND WORK is a regular and helpful feature of the afternoon. Have responded to all appeals and sent articles to fairs. Contributed money for local S. S. work, for the N. E. Associate Alliance and for the Unitarian S. S. Society. The P. O. M. committee has an enthusiastic chair-

man, who has had the privilege of attending some of the P. O. M. meetings in Boston. The neighborhood meeting held in Leominster in February helped to promote the feeling of fellowship. About 200 attended the afternoon session.

The Junior Alliance has a membership of 25. Meetings are held at the homes of the members, under the faithful leadership of the pastor's wife. This year they are working for home charities. Many of them attend the Alliance meetings, and are interested in the transaction of business, as well as the programme of the afternoon.

The Mendon branch holds monthly meetings. They have had interesting papers this year on "Woman's Work in the Cause of Religion" and "The North End Mission." Mrs. Roys of Uxbridge gave a paper on "The Tour of the Delegates to the Berlin Congress."

Uxbridge has meetings twice a month. At one a supper and entertainment is given, and the second is devoted to business and a literary programme. They have sent large gifts of money to the needy members in the parish, have given liberally to the church, and responded to all requests for fairs. They sent ten dollars to Eugene, Ore., and twenty-five dollars to Proctor Academy.

The Director of the following group reports:

"Of the branches which report to me, Athol, Barre, Brookfield, Gardner, Grafton, Petersham, Sturbridge, Westboro, Winchendon and Worcester, all seem interested, hopeful and little by little doing what they can toward building up a larger liberal church. Each has about the same problems to face, and each is struggling to raise money for church expenses, local charities and to help in the national work. Each has its literary, social and sewing meetings, its sales, suppers, and annual fairs, with now and then some original scheme of entertainment. Each is interested in the work of Post Office Mission and Cheerful Letter. Neighborhood meetings have been held in Gardner and Westboro, and one might say that each month such a meeting is held in Worcester, for this seems to be the great mission of the Worcester League. Several from the country towns attend the meetings and are impressed by the good papers, the general discussion and social hour. The Post Office Mission in Worcester is supported by the League and the three Unitarian churches. There are eighteen workers, six from each church, and with the $60 raised for the distribution of literature, much efficient work seems to be accomplished. Altogether a deeper realization of the importance of being a link in the great chain of Alliance workers is felt, and those who are not members in many cases are beginning to wonder if they could not do a larger work if in the Alliance."

Amherst reports: "A feeling that our efforts have met with success has made this year's meetings full of hopefulness and courage." The programme has been a study of social workers, Judge Lindsey, Jane Addams, etc. Sales and entertainments have been successful. The Junior Alliance has met, sometimes with the older society, sometimes by itself, and has made articles for the sales.

Chicopee branch feels keenly the loss of Mr. and Mrs. Evans, whose untiring devotion has contributed so largely to its success. The programme has been miscellaneous. The Religious Intelligence reports have proved most interesting. Has helped Sunday school, a Boys' Club that has been recently started, given flowers for the church and the sick. Entertained the Connecticut Valley Associate Alliance.

Florence sends an admirable report. Subject of study, "Pioneers of Religious Liberty in America." Has an "appeal box" on the table at each meeting, into which money is dropped as the members choose. This is used to answer appeals. Sends *The Christian Register* to Mt. Holyoke College reading room.

Holyoke.—A varied programme has given great satisfaction and brought out a larger attendance than usual.

Northampton reports: "The all-day sewing meeting is pronounced a great success." The Study Class has continued from last year "Pioneers of Religious Liberty in America." Money raised by a fair and May party, with which to help all appealing churches in WORD AND WORK. The College Girls' Club has started on a new year with new officers and renewed zeal.

Springfield has a membership of 118. Different speakers have been heard and interesting meetings held, when members answered questions that had been previously assigned: "Has the church as an organization ceased to answer the vital needs of the people?" "Should Unitarians go out into the highways and hedges to urge people to come in, or rest content and let people come as they will?"

Good financial returns came in from a measuring party; admission, 10 cents for every foot in height.

"If trouble of measuring you care not to take,
A gift of a dollar or more you may make."

An advertisement in the January *Outlook* has brought many requests for tracts.

The Ware branch has a good printed programme, a full list of committees that would indicate a busy year of good deeds. Have responded to calls from other branches, and do some charitable work. They have had a seven-cent supper and several dime socials.

The Deerfield branch has held its regular meetings with good attendance, with addresses by the pastor, Rev. R. E. Birks, Mrs. M. P. W. Smith and Mrs. H. G. Smith of Northampton, the recently elected president of the Connecticut Valley Associate Alliance. It has sent gifts in response to eleven requests for fairs. No effort has been made to raise money, as all the members belong to the Ladies' Society, which is the money-raising organization of the church.

The Greenfield branch has had interesting meetings largely attended. At one, Mrs. Mary B. Davis of New York interested all by an account of her Pacific coast trip. At a large evening social the president told of the Berlin Congress and the Passion Play. Three helpful papers on "How to Get the Most Out of Life" have been given by members. In January, at a large union meeting of women from all the churches in town, including the Roman Catholic, the discussion of the question, "What Practical Work Can the Women of the Churches Do for Greenfield?" resulted in the organization of a woman's club from all the churches, designed to work chiefly for civic betterment. The energies of this parish the past year have largely been devoted to equipping Moors Hall for social purposes and the use of the men's and boys' clubs, but the Alliance has raised by subscription $22 for the Ministers' Pension Fund and $100 for a Samuel R. Maxwell scholarship at Meadville, and has sent articles in response to requests. The P. O. M. and Cheerful Letter committees are doing good work, as is the Junior Alliance of about thirty members.

The Montague branch has sixteen members, who are working stoutly in every possible way to raise money for current expenses, and also for the parsonage they aspire to build. Rev. M. S. Buckingham of Bernardston holds afternoon services, and a Sunday school is also maintained. All lumber for the frame of the parsonage has been given, and the branch holds $171 towards the building, with more promised. All who know this branch will agree with its president, who writes: "There are only a few of us, but we are all working, and working together, and thus far when *we women* have decided that a thing shall be done—it *has been done.*"

Northfield greatly enjoys its new Alliance branch, the monthly meetings being well attended, and the benefits resulting perceived in many ways. At the meetings, Rev. J. H. Crooker's "Church of To-day" has been read and discussed, and several addresses have been given.

At Pittsfield, meetings are being held twice a month. An excellent and varied programme, with well-chosen religious and literary topics and readings, has been carried out, although the attendance was not always so large as desired. The second meeting is purely social, with a supper and dancing, at the Town Hall, thus ministering most healthfully to the social life of this rural community, and also raising some money. The branch has sent two little boys to Boston, one to the Children's Hospital for treatment, and one to the Children's Friend Society for training. It plans to raise gradually a church endowment fund, and to this end is working for a larger fair than usual next August. It will also publish a small volume of poems by a member for sale. The socials and suppers by the Young People's Club have been well attended. This church will probably entertain the Connecticut Valley Conference next May.

The little Warwick band of nine is obliged to suspend during the winter the meetings carried on with unabated interest the rest of the year. Rev. E. M. Barney addressed several of the meetings, and stimulating books and articles have been read. On August 25th, the centennial of Theodore Parker's birth was suitably observed. Articles have been sent to five fairs. The Alliance has been helpful to this church in many ways.

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 175 Dearborn Street, Chicago

Rev. William I. Lawrance, *President* Richard C. Humphreys, *Treasurer*
Louisa P. Parker, *Clerk* John H. Edwards, *Chairman of Finance Committee*

Children's Prayers

The influence of prayers and of choice verses learned in childhood cannot be over-estimated. The little ones, freed from the bondage of clothing, tucked snugly away in their beds, are happy in the sense of physical relaxation, and are mentally and spiritually receptive. The presence of the mother is a part of the precious influence. The prayers should be brief and the poetic selections should be of universal application. I suggest the following:

> Dear Father in heaven, we thank thee for thy loving care, and we ask thee to help us, as long as we live, to be thy true, loving children. Amen.

Here we have the thought of the Father's loving care, the child's expression of thankfulness, the sense of dependence, in the brief petition for help to be true and loving, which gives the ideal of a blessed life, not only for that day and night, but for all the days and nights so long as life shall last.

This prayer in prose may be followed by the stanza of Coleridge:

> He prayeth best, who loveth best
> All things both great and small,
> For the dear God who loveth us,
> He made and loveth all.

The prayer in prose given above might be used constantly, followed by varying quotations of verse. I have found the following selections useful:

> Dear Father, help me with the love
> That casteth out my fear;
> Teach me to lean on Thee, and feel
> That thou art very near.
> —*Louisa May Alcott.*

> God gave me a little heart
> To love whate'er he made;
> Gave me strength to bear my part,
> Glad and unafraid.
> —*Laura E. Richards.*

"Now I lay me," the child's prayer that has the loving authority of the ages, has brought perplexity to those who would have the prayerful expression true to the religious thought of the present day. If this prayer is to be used, I suggest changing the one word "pray" to "trust." I would not alter the prayer greatly for the sake of keeping it.

> Now I lay me down to sleep,
> I trust the Lord my soul to keep;
> If I should die before I wake,
> I trust the Lord my soul to take.

To those parents who think of the Death-angel as a beautiful presence transcending life, there will be no hesitation in using the third line of this prayer. In life and death we trust the Father of all. The child will have no grim thought of death as he repeats the one line, but will feel the spirit of trust which breathes through the entire prayer.

For a morning stanza, when all are gathered about the table, I suggest the lines of Maltbie Babcock, which were chosen for the dining-room of Hackley Hall, by Rev. Theodore C. Williams, the first Principal of the Hackley School:

> Back of the loaf is the snowy flour,
> And back of the flour the mill,
> And back of the mill is the wheat and the shower,
> And the sun, and the Father's will.

This may be followed by Carlyle's:

> Lo, here hath been dawning another blue day.
> Think, wilt thou let it slip useless away?

Out of eternity this new day is born,
Into eternity at night will return.

Behold it aforetime no eye ever did;
So soon it forever from all eyes is hid.

Here hath been dawning another blue day:
Think, wilt thou let it slip useless away?

or by Emily Dickinson's

If I can stop one heart from breaking,
I shall not live in vain.
If I can ease one heart the aching,
Or cool one pain,
Or help one fainting robin unto his nest again,
I shall not live in vain.

A brief prayer in German may be easily taught, with its meaning, and may help self-conscious parents and children to unite about the breakfast table in a brief prayer.

Alle guten Gaben,
Alles was wir haben,
Kommt, O Gott, von Dir,
Dank sei Dir dafür.

If we may only begin the prayerful habit with the little ones, the spirit of reverence will grow naturally, the expression will be easy, and we shall be able in our homes, among our children, to show from day to day our best selves, so safely and so closely hidden away from human sight.

The poet Lowell has shown how truly "man is a hiding-place" in his lines in "The Cathedral."

But we, each pore alert with consciousness,
Hide our best selves as we had stolen them!

Lowell also says:

I that still pray at morning and at eve,
Thrice in my life, perhaps, have truly prayed.
Thrice stirred beneath my conscious self
Have felt that perfect disenthralment which is God.

Shall we not teach the children still to pray at morning and at eve? The habit of turning unto God is a sacred one, and is a help in days of joy as well as in hours of sorrow.

Mrs. Beatley as Billings Lecturer

The foregoing suggestions about children's prayers are by Mrs. Clara B. Beatley, who is our leader in so many ways along the paths that lead to a high and noble religious experience. It is known to most of our readers that she has been actively engaged in promoting Sunday-school work in our denomination, traveling as Billings lecturer. This direct co-operation of the American Unitarian Association with the Sunday School Society has been a delightful experience, and has resulted in much good. Mrs. Beatley has furnished us with a report of her labors in this connection, from which we draw freely in the following paragraph.

Beginning late last October, Mrs. Beatley, as Billings Lecturer, has visited thirty churches in an effort to give practical help in plans for religious education. She has spoken at the regular Sunday church services in Montpelier, Middleboro, Florence, West Somerville and Lowell, and at many Alliance meetings held for the consideration of the Sunday school, and at parents' meetings planned by the Sunday school to strengthen the loyalty of the home. Much activity has been in evidence on the part of the churches and Alliance Branches in securing audiences, the reception everywhere has been cordial and a broadening interest in the work is promised. These visits were not intended to be confined to churches in Massachusetts, though the invitations have come chiefly from that State. Vermont and New Hampshire have also been visited and have afforded delightful conferences upon these important affairs. The visits have shown clearly that our churches are becoming more conscious of the great work of providing for the relig-

ious education of their own young people, and that with this consciousness comes the power to do. Mrs. Beatley's visits for this season will not extend beyond the first of April. Her addresses have been upon "The Young People and the Church," "Morals Through Reverence," "The Leadership of Youth" and "The Spirit of Comradeship."

The Boy Scouts

Evidence accumulates as to the extent to which the Boy Scout idea has been adopted by our Unitarian Sunday schools and the rapidity with which it is broadening. Almost every day callers or letters received tell of movements here and there. The most of these are along the general lines indicated in the last number of WORD AND WORK, and follow the course of the Boy Scout movement wherever it has been established. In Medford, Mass., Mrs. Noyes, formerly of the Tuckerman School, is carrying forward a work which she calls "Classes in Handicraft," and which, while embodying the fundamental ideas of the Scout movement, includes in its membership girls as well as boys. The chief occupations of this group are basketry, *passe partout,* and cane-seating. The interest is marked and the attendance increasing. This movement, together with that of Mr. Puffer, reported in the last WORD AND WORK, in which boys and girls unite in gardening, may be valuable as suggesting not only ways in which to enlist girls, but variations of the Scout movement which may be in some places extremely helpful.

From Montreal comes an interesting account of a movement established on the original British lines. In this vigorous church, of which Dr. Barnes is pastor-emeritus and Rev. Frederick R. Griffin, formerly a director of the Sunday School Society, the active pastor, there are many activities which are set forth in their calendar for March, a booklet of sixteen closely printed pages. The account of the Scout movement, written by Mr. James W. Roch, is so interesting and instructive, that it is here quoted in full:

"The latest addition to our church activities is a troop of (Baden-Powell) Boy Scouts. Two patrols, the 'Eagle' and the 'Lion,' consisting of fourteen boys, have been formed. A good deal of misapprehension exists in many minds regarding the purposes and methods of the scout organization, there being a tendency to consider it a means to teach the young idea how to 'shoot' and to inflame it with military ardor. As a matter of fact, the scouts aim at enlisting the military virtues of courage, discipline and devotion into civil life. The scouts' motto is 'Be Prepared' for every spiritual, mental or physical emergency. The scout promises 'to be loyal to God and the King; to do good turns to other people; to keep the Scout Law.' The Scout Law consists of nine articles: '1. A scout's honor is to be trusted. 2. A scout is loyal to the King, and to his officers, and to his parents, his country and his employers. 3. A scout's duty is to be useful and to help others. 4. A scout is a friend to all, and a brother to every other scout, no matter to what social class the other belongs. 5. A scout is courteous; that is, he is polite to all, but especially to women and children and old people and invalids, cripples, etc. 6. A scout is a friend to animals. 7. A scout obeys orders of his parents, patrol leader, or scout-master, without ques-

tions. 8. A scout smiles and whistles under all circumstances. 9. A scout is thrifty.' The Chief Scout, General Baden-Powell, says that 'if religion were treated more as a necessary matter of every-day life, it would not lose its dignity and it would gain a hold.' It seems a very simple thing to him. 'First, to trust God; second, to do good to other people.' The identity of these ideals with those of our virile Liberal faith should be apparent to everyone."

Interest in the Boy Scout movement is proving so great that it has been decided to devote to it one hour of the Sunday-school day in Anniversary Week.

Summer Institutes

It is too early to give in full the programmes of our Summer Institutes. Plans are well in hand for the two to be held at Meadville and at the Isles of Shoals. At Meadville, where the Institute begins on June 26th, and continues two weeks, there will be daily lectures by Professors Christie and Bowen, of the Theological School, by the president of the Unitarian Sunday School Society, and by some teacher of primary or intermediate grades whose name has as yet not been announced, together with daily conferences on practical methods. At the Isles of Shoals, where meetings will be held during the week following July 16th, it has been arranged that Rev. Franklin D. Elmer, of Winsted, Conn., shall conduct a series of conference lectures. Mr. Elmer has perfected appliances for Sunday-school work, courses of study, and the like, which have become so widely known and largely accepted that "The Winsted Plan" has become a current phrase among religious educators of all denominations. Full announcements of both these Summer Institutes will be made as soon as possible. It is most desirable that schools begin planning at once to send as large delegations of teachers and officers as possible to whichever of these two is the more easily reached.

The President's Western Trip

On March 22, the President of the Sunday School Society started for a Western journey, visiting churches of the Mississippi Valley. The itinerary for this pilgrimage has been arranged by Secretary Smith of the Western Conference. In the last number of the *Western Conference Unitarian* an outline of the trip is given. That announcement is as follows.

"Rev. W. I. Lawrance, President of the Unitarian Sunday School Society, will visit points in our district according to the following schedule, some dates still being open for places directly upon this route.

"Sunday, March 26th, Louisville.
"Monday, March 27th, Louisville.
"Tuesday, March 28th, Indianapolis.
"Wednesday, March 29th, Indianapolis.
"Friday, March 31st, St. Louis.
"Sunday, April 2d, St. Louis.
"Tuesday, April 4th, Sheffield, Ill.
"Wednesday, April 5th, Geneseo, Ill.
"Thursday, April 6th, Davenport.
"Friday, April 7th, Iowa City.
"Saturday, April 8th, Omaha.
"Sunday, April 9th, Omaha.
"Monday, April 10th, Sioux City.
"Tuesday, April 11th, Sioux City.
"Wednesday, April 12th, Humboldt.
"Thursday, April 13th, Des Moines.
"Sunday, April 16th, Keokuk.
"Tuesday, April 18th, Madison.
"Wednesday, April 19th, Chicago.
"Thursday, April 20th, Chicago.
"Friday, April 21st, Detroit.
"Sunday, April 23d, Cleveland.
"Tuesday, April 25th, Troy."

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

REV. HENRY H. SAUNDERSON, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

Board of Directors

The Eighth regular meeting of the Board of Directors of the Young People's Religious Union for 1910-1911 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, March 7, 1911, at 2.30 o'clock.

President Saunderson presided, and there were present Miss Cline, Mr. Nash, Mr. Schumacher and the secretary. After routine business the plans for the annual meeting in May, for the ending of the financial year and for the biennial bazaar next autumn were discussed. Miss Floyd will again be chairman of the bazaar.

GRACE R. TORR, *Secretary.*

15th Annual Meeting

The fifteenth annual meeting of the Young People's Religious Union will be held in the *South Congregational Church, Boston,* on Thursday, May 25, 1911, with the afternoon devoted to reports and other business, and an evening meeting in the church auditorium, to which the public is invited as usual.

Speakers and other details are being arranged, and ample notice will be sent to the unions, besides being printed in these columns. The change of meeting-place should be especially noted to avoid confusion later on.

It should be the duty of every union to see to it before closing for the year that its three voting delegates to the annual meeting are elected and properly notified.

Nominations

The Constitution of our Union provides that each local society suggest names for the nominations to be made at the annual meeting, for the general officers of the ensuing year, by sending them to the chairman of the Nominating Committee.

This is a privilege and duty that every branch of the Union should be glad to accept and undertake. Please talk this matter over at your next meeting and let us know of your recommendations. By such means only can the Nominating Committee present a thoroughly representative and democratic list of candidates.

The positions to be filled are:—

President. Vice-Presidents. (Six or more, representing different sections of the country.) Secretary. Treasurer.

Fifteen Directors, as follows:—

One each from California, Canada, Maine, New Hampshire, New York, Pennsylvania and Vermont, and eight from Massachusetts.

Every State, having 100 members in local societies, is entitled to a Director on the Board.

All communications should be addressed to

REV. HAROLD G. ARNOLD,
Bridgewater, Mass.,
Chairman of the Nominating Committee.

Life Members

Three additions to the Life Membership list have been made this month, making the total to date 169.

The new names are: Mr. Robert Osgood of Salem, Mass.; Miss Susan W. Osgood of Salem, Mass., and Mrs. Charles Matlack of West Newton, Mass. These should be credited to the special Life Membership Committee, of which Miss Edith Melvin is chairman; and it may be interesting to note that of the eight additions to the Life Membership list so far reported this year, all may be attributed to the efforts of this committee.

Methods of Work

In response to the circular letter sent out asking for information concerning methods of work done by Unitarian young people, a large number of articles have been received. All who have not yet answered are urged to do so as soon as possible. The work of editing the publication should begin soon. Rev. F. Raymond Sturtevant of Dorchester, Mass., will be the editor.

Notes from the Field

Fresno, Cal.—A new organization known as the Emerson Guild has been in existence in Fresno for about three months, meeting every Friday evening. The minister writes: "Twice a month we have a study class in the 'History of Religion.' Once a month the young people give a musical and literary evening among themselves, and once a month we have a social. Two-thirds or more are quite young. The young people, too, are the active ones. The Guild is now taking charge of one Sunday evening a month, and I believe will reach and help a large number of people in that way. We are planning, too, to give some entertainments to raise a fund for the purchase of a new piano for the Sunday school as well as the Guild. I feel every member of the Guild is my personal friend and helper in the work of the church. I believe this organization will be a great benefit to the church and the community."

Sheffield, Ill.—A Young People's Union has recently been organized here with sixteen members, and the expectation of many more.

Christ Church, Dorchester, Mass.—"The Y. P. R. U. has just been revived here and has not had time to settle down to any clearly defined work. The meetings in the church Sunday evenings help us to an evening service, as the lighted church on that street makes us look more alive. At present the entire body of people present at these meetings, with not more than half a dozen exceptions, are young."

Fitchburg, Mass.—The young people's society here has taken somewhat the form of a Citizenship Class, with meetings every Sunday and a business meeting once a month.

Newton Centre, Mass.—The young people in the church have reorganized and report an enthusiastic company, willing and ready to work for the good of the church and community.

West Somerville, Mass.—The Martineau League has lately been organized in this church with a view to the special study of the life and works of the great Unitarian leader for whom the organization has called itself.

Keene, N. H.—"We have reorganized the Channing Guild. We now have an active and an associate membership. The active membership is made up from the members of the seven older classes of the Sunday school; the associate membership, all others who care to join, but who will

not have any voice in the management of its affairs. The young people are quite enthusiastic over the prospects and we are hopeful of results. The work is apt to be more social and of a philanthropic nature than otherwise."

Rochester, N. Y.—"We have a meeting for study in religion, ethics, and sociology every Sunday evening, having a little social with light refreshments at the close of each meeting. We do a great deal to supply the Sunday school with teachers; we are about to canvass from door to door the entire neighborhood of our church to invite those without a church home to come and visit us; we plan to have a Y. P. R. U. table at the church fair; we have started an Emergency Help Fund for relieving distress in the city that comes under the notice of the members; we have formed a magazine mission to the fishermen of Newfoundland, by means of which fishermen are supplied regularly with good literature for the long winter on the shore, and the lonely work on the fishing banks. Each member is given the address of one fisherman."

Roslindale, Mass.—"Two months ago all the organizations, or so-called organizations of young folks in our church, federated, and I am pleased to tell you that there is now one strong, working body of young people in this little church in Roslindale. The name is the Unitarian Club of Roslindale. Any person over fifteen years of age is eligible to membership, and to date there are forty-three members. There are four sections, viz.: benevolent, religious, social and choral. Each is in charge of a director, and these directors, together with the other club officers, form an executive committee. Under the direction of the religious section Sunday evening meetings are held; and these are truly young people's meetings. All participants are young folks, and the majority of the attendance is also. We are now in the midst of a series of intensely interesting Bible stories. The Sunday night meetings mean much to us all. The social section is almost self-explanatory. Under its direction the young folks have good times in the way of parties, club meetings at various homes. The benevolent section takes upon itself the duty of supplying the pulpit with flowers each Sunday; also of finding who of our members or what friends may be sick. Flowers are then sent to such people. The choral section, having discovered that some of our young folks can sing, a choir has been formed and every Sunday morning the congregation looks upon the bright, smiling faces of six or seven or eight young people as they render their selections. This particular work is vastly appreciated by all and adds materially to the service. And so I say, we now have one strong body, working for both itself and the church; and as the strength and life of any church rests largely with its young people, we feel that, for the present at least, everything is bright and promising."

Disciples' Guild, Boston.—At the Twilight meeting on Sunday, Feb. 12, a memorial service was held for Mr. Charles Dana Richardson.

Mr. Richardson came to Boston from his native city of Washington, in 1902, to enter the Massachusetts Institute of Technology. He joined the Church of the Disciples early in his course, and all through his student days, he attended the church services, and joined in the church work according to his ability. He rendered especial service as president of the Dis-

ciples' Guild and was devoted to the work of the National Union. At the Memorial service brief tributes were paid by all the various organizations of the church.

Mr. Louis P. Nash presided. Mr. Philip C. Nash, who had planned the meeting, spoke for the Disciples' Guild; Miss Elizabeth R. Withington brought the tribute of the Lend-a-Hand Club; Mr. Oscar C. Gallagher told of the appreciation of the Charles Gordon Brotherhood, whose organization had been earnestly promoted by Mr. Richardson; Miss Poor spoke of his interest and helpfulness in the Disciples' School; Mr. Roberts paid the tribute of the Social Club. Prof. Clifford, formerly of the Massachusetts Institute of Technology, now of Harvard University, spoke of the bright student-life at Technology, the efficient work as Instructor which followed graduation, and the great promise in the world as the young man went forth to meet the duties of his chosen calling. Mr. Nash, with deep feeling, reviewed the career of his esteemed young friend, closing with a poem by Mr. Edward A. Church, written at this time for Mrs. Mary Stone Richardson, and permitted to be read as a part of the memorial service. Mr. Frank Lynes rendered appropriate music.

The funeral of Mr. Richardson had taken place in Washington, on Jan. 30, at the home of his mother, Mrs. Anna Bancroft Richardson.

Invite the Older Freinds

In organizations made up entirely of the younger people, the fact that the older members of the parish may be interested in your work and like to know what is going on and what the young people are doing should be kept in mind.

The minister, parents and Sunday school teacher, if not in the habit of attending, should be individually invited, and especially so whenever some good meeting is planned or whenever an invited guest is to speak.

The older people of our parishes are usually very good friends of the younger generation, and every effort should be made to have them accorded an exceedingly warm welcome to our meetings whenever they choose to appear. If the organization be one entirely of young people, it can well be understood that the reins of power had better be left in younger hands, although the older friends can still act as advisers and helpers.

Boston Federation

The mid-year meeting of the Boston Federation was held Sunday, Feb. 26, 1911, at the Bulfinch Place Church, Boston, under the auspices of the Winkley Guild.

The afternoon session convened at 4.30 with a devotional service conducted by the pastor, Rev. Christopher R. Eliot.

Following this service, the president opened the meeting with a few remarks relative to the future activities of the federation. He spoke of attempts to improve the machinery of the organization, one of which was the registration of all federation workers. He mentioned our Biennial Bazaar, to be held in the fall, asking our hearty co-operation toward its success, and laid especial emphasis on the practical work of the Friendly Service Committee, urging each individual to feel a personal interest.

The reports of the unions, which were especially full and interesting,

were given more than usual prominence. The roll-call showed a total of 212 delegates, one of the largest meetings on record.

Miss Lillian Brickett Poor gave an interesting analysis of the problems confronting our young peoples societies. She advised us to make ourselves necessary to the machinery of the church, to co-operate with its other organizations, and to become an essential factor in its further development. She believed that permanency and growth of our organizations could be obtained by sincerity, zeal, and a willingness to shoulder responsibilities.

The Membership Committee, which is endeavoring to enlarge the numbers of our federation, reported that it has extended the invitations to join our organization to the Social Service Club of the South Congregational Church, the union at the Hawes Street Church in South Boston, the Bradlee Union at Norfolk Street, and the Young People's Society at Wellesley Hills. The unions at Roslindale and Christ Church, Dorchester, have been reorganized and will be represented.

Mr. McMurdie, in reporting for the Friendly Service Committee, stated that its work seems only limited by its funds and the number of helpers. The field is boundless for good—not only at the Massachusetts General Hospital, where we maintain surgical, lunch, and dental funds, but also among private families and children. Volunteers are needed at Dorchester House to teach a little sewing on Saturday mornings. They need not necessarily be federation members. In addition to these duties, the committee is getting statistics for the Bureau of Child Labor in cases where children have left school to seek employment.

We were especially glad to learn from the Entertainment Committee that our annual affair this year netted $53.80, nearly 300 being present.

It was announced that instead of the banquet, of some former years, we are to hold an informal gathering at the parish hall of the Third Religious Society in Dorchester, on March 11. Games in the afternoon, from 4 to 6 o'clock, will be followed by a basket supper, and the evening will be given over to dancing.

The Music Committee reported that rehearsals for the federation chorus will begin soon at the First Parish Church in Roxbury.

Thirty-five dollars was reported to be given to the National Union this year for our annual contribution. Of this ten dollars will represent one Life Membership.

Mr. Bates was requested to be a delegate at the hearing to protest against the repeal of the Bar and Bottle bill, now pending at the State House.

At 6.30 we participated in a very enjoyable supper served through the hospitality of the Winkley Guild.

The evening service, which opened at 7.45, was led by Rev. Charles B. Ames. Special music was furnished by Miss Haskel and Miss Florentine. Dr. Fenn of the Harvard Divinity School preached a most impressive sermon. He said that the prevailing tendency to preach social service was in danger of becoming cant. He plainly showed us that we do not have to go beyond our nearest duties to perform this work. The humblest work done in the religious spirit and to the best of one's ability is a service to one's fellow-men.

The meeting closed with his benediction.

EDWINA B. REYNOLDS, *Secretary.*

Unitarian Temperance Society

REV. JOSEPH H. CROOKER, *President*
Roslindale, Boston, Mass.
(To whom all communications should be sent)

RICHARD C. HUMPHREYS, *Vice President* REV. A. D. K. SHURTLEFF, *Secretary*
CHARLES H. STEARNS, *Treasurer*, Brookline, Mass.

Encouragement for Temperance Workers

Good for Germany: A petition with 400,000 signatures in favor of local option has been presented to the Reichstag.

Two Bishops: In his Lenten Pastoral, the Bishop of Lincoln, Eng., pleads: "Banish intemperance, and cleanliness of mind and body, thrift, and other virtues will increase." The archbishop of Guam, in his Pastoral, as a Catholic, rejoices in the growth of temperance, and as an Irishman states his conviction: "Home Rule is good, but Temperance is better."

A Great Doctor: Sir Victor Horsley states the conclusion of science in these words: "It is a matter of common knowledge that abstinence from alcohol is essential for those who would use their mechanical skill to the greatest advantage."

A Noble Rule: For some time, the Hudson Bay Company has excluded liquors from the fur countries of the health and morals of their Canadian north to the great improvement of the servants and of the Indian tribes.

An Eminent German Professor, Kraepelin, uses these words: "The powers of original thought and sound judgment are at once impaired when one begins to use liquors, although he who takes alcohol is quite unconscious that it has this effect. The actual facts are exactly the opposite to the popular belief." Slowly but surely the superstition that drink is a life-giver is being destroyed.

What Life Insurance Teaches: The Scottish Temperance Life Assurance Company summarizes its twenty-five years' experience in these words: In the Temperance sections the actual deaths were only 46 per cent. of those expected, but in the general section (where moderate drinkers were included), the deaths were 64 per cent. of those expected. That is, 18 less per hundred died among the total abstainers! The Sceptre Life reports that for last year, in its experience, these percentages were 46 and 81,—or 35 per cent. in favor of total abstinence!

Helps to Morality: During five years previous to 1910, some 7,000 liquor shops were closed in Britain, and convictions for drunkenness decreased 37,000, or 17 per cent., showing that wise legislation is helpful to morals. The state can make men good by law just as it makes men wise.

THREE BOOKS BY UNITARIAN MINISTERS

A MINISTER OF GOD

SELECTIONS FROM THE

OCCASIONAL SERMONS AND ADDRESSES

OF

JOHN HAMILTON THOM

Author of "Laws of Life After the Mind of Christ," "Christ the Revealer," "A Spiritual Faith," etc.

Edited, with a Memoir, by V. D. DAVIS

Some of the topics are as follows: The Church's Singleness of Aim; Fellowship in the Church; The Need of Sympathy; The Church Administering Charity; A Missionary Church; Duty to the Neglected Poor; Religion, the Church and the People; Preventive Justice and Palliative Charity.

Price, $1.00 net; by mail, $1.08

Oh, to be Rich and Young!

By J. T. SUNDERLAND

This book is a glowing pæan of the spirit. It is a ringing proclamation of the greatness of the human soul, of its power to triumph over physical conditions and to break down the barriers which seem to be constantly raised across the pathway. This volume of splendid optimism is full of uplift for both old and young; it is a most effective antidote for pessimism in every form. With a persuasive yet commanding voice it summons its readers from the things that are trivial to things that are substantial, from the things that perish to the things that endure. It is exactly the word needed in too materialistic an age to point men to the real sources of hope and strength and joy in life.

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The Religion of the Dawn

By CHARLES E. ST. JOHN

A statement in brief compass of the religious convictions of a working Unitarian minister, and the ideals and points of view which seem to him the most helpful to human life. The chapters deal with "Authority in Religion," "God," "Man," "Jesus," "Immortality," and "The New Appeal in Religion." In the final chapter the author refers to the social evils of the present time, and maintains that the deepest work the church can do towards correcting them is to strive more earnestly to give all men the courage and character that spring from a knowledge of and obedience to truth.

Price, 60 cts. net; by mail, 66 cts.

PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

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